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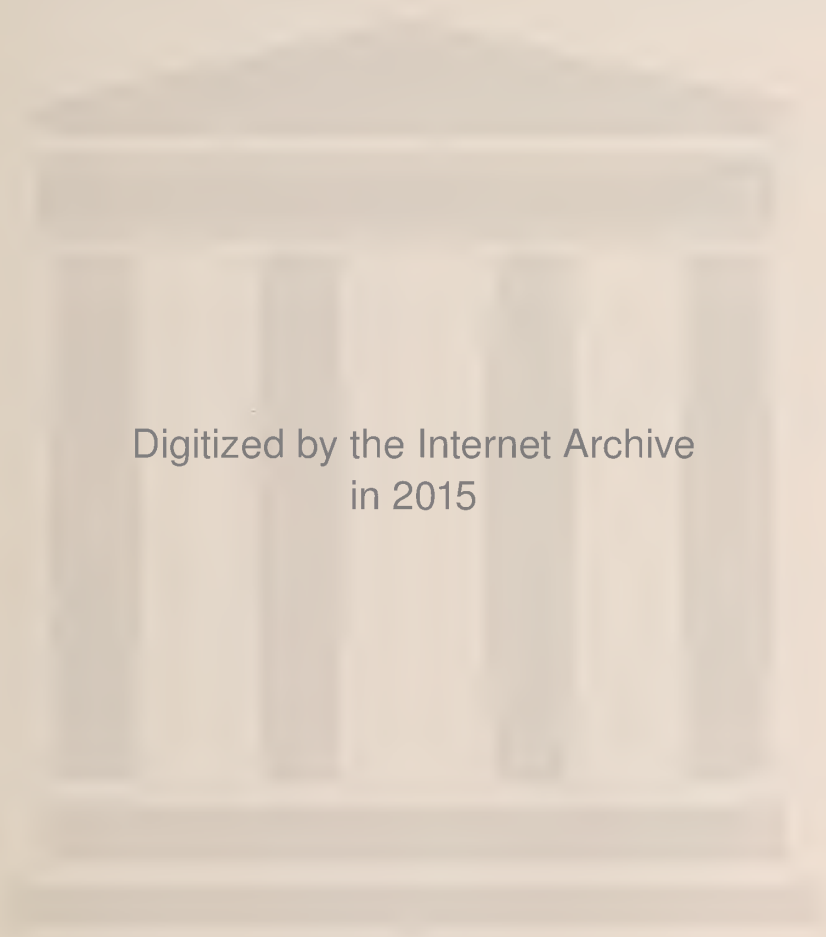
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A SUNDAY AUDIENCE IN THE PRESBYTERIAN CHURCH AT ELAT, WEST AFRICA

And "Billy" Sunday was not the preacher either

(See page 331)

THE MISSIONARY
REVIEW of the WORLD

VOL. XL | MAY, 1917 | NUMBER FIVE

SIGNS OF THE TIMES

THE SPREADING WORLD CONFLICT

IN November, 1914, we published a map of the world showing the extent to which the present European war has involved the people of all six continents. At that time the nations maintaining their neutrality were: China, Persia, Siam, Arabia, Turkey, Rumania, Bulgaria, Greece, Scandinavia, Holland, Spain, Portugal, Italy, Switzerland, Morocco, Abyssinia, the United States of America, Mexico, Central and South America. About one-third of the land area and one-third of the population of the world were neutral, but all were seriously effected by the conflict. Since that time Italy has entered the war, China has broken off diplomatic relations with the Central Powers, Portugal has proclaimed her alliance with Great Britain, Turkey and Bulgaria have joined with Austria and Germany, Greece, Persia, Arabia and Africa have become battlefields, Rumania has joined the Allies and now the great North American republic has declared war against German military methods. Mexico is still torn with internal strife and Cuba has experienced a revolution. To-day all except the smaller nations are arraigned on one side or the other of the conflict. Greece is occupied by hostile armies, and Holland is a land of refugees. In South and Central America, Brazil, Argentine, Peru, Guatemala and Costa Rica have declared for the Allies. Cuba has declared war against Germany and others may follow. Spain and Scandinavia are still at peace with both contending parties, but only about one-twentieth of the world's population is at peace. This is the result of human programs, ideals and methods after six thousand years of human struggle and progress. When will men agree to accept the program and ideals of God and seek His help to establish them? When men come to the end of their own resources, and find that their program has failed, then they may be ready to accept the program of God as revealed in the New

Testament. Never in history has there been such a war. May it prove to be the clearing of the air in preparation for the reign of the Prince of Peace.

AMERICA'S ENTRANCE INTO THE WAR

WAR is an organized effort to remedy diseased conditions in the world. When ambition, greed, misunderstanding or malign purpose has reached a point where submission or passive resistance is no longer bearable, then comes an eruption and a struggle. This means death to many, and suffering to all concerned, but if such war is conducted with intelligence, strength and unselfish devotion to high principles, it will bring health out of disease, new life out of death. This was true of the American Revolution, the war between North and South, and many conflicts in Europe and Asia.

Long years of intrigue, misunderstanding and selfish ambitions produced the diseased conditions in Europe which have involved fourteen nations in a life and death struggle. To-day (April 5th) the United States of America has entered the conflict after seeking in vain for ways in which peace, based on righteousness and brotherliness, might be re-established. The nation of over 100,000,000 industrial, peace-loving people has sought to avoid being involved in European and Asiatic quarrels, and has had no desire to become involved in warfare with nations 4,000 miles away, many of whose citizens are respected and peaceful residents of America. Events have, however, proved clearly that the world is one human brotherhood, and that the disease which affects a part affects the whole, including the remote parts. The loss of American life and property, and the disregard of human rights have at last, to the national mind, become no longer bearable, and the nation has entered the conflict in the interest of what American citizens regard as great principles of justice, liberty and humanity. In most Americans there is no personal feeling of hatred or desire to injure a brother man, but there is an intense purpose to free the world, and especially small nations, from oppression, autocratic misrule, and the hasty appeal to arms to settle disputes or enforce demands.

War may be justified as a last resort when evil becomes so high-handed that death is preferable to continued existence under the dominion of evil, weak, or misguided rulers, and when the purpose of the armed conflict is to establish normal conditions in national or international life. All the nations of the world are now seeking political, social and religious liberty. The struggle against autocracy in church and state has been gaining headway. China has become a republic, Russia is on the road to democracy, Turkey has a national assembly, and if the government survives, will doubtless lose its autocratic military power. Other nations are throwing off the yoke. There is strong hope that by her entrance into the war, the United States of America will greatly shorten the world-conflict, and will, in the peace that fol-

lows, help to establish a permanent basis for international good-will, and a method of settling disputes by reason and friendly conference rather than by mortal combat.

Peace, based on righteousness, can only come with the establishment of the rule of Jesus Christ in human hearts. Therefore, the ambassadors of Christ are the great peace-makers of earth. There is a warfare in which all must be engaged, and which calls for the greatest energy, the greatest courage, the utmost sacrifice, the most skillful generalship of which man is capable—that is, the warfare against evil in all its forms. It is a conflict which man cannot win unaided, but which requires the power and wisdom of Almighty God to insure victory.

RUSSIA ON THE THRESHOLD OF—WHAT?

THE inevitable at last has happened. "Do Boga veesoko, do Tsarya dalyoko"—God is high and the Czar is afar. This ancient Russian proverb will no more have to be applied by the Russian people. The Czar has been compelled to abdicate from his throne, and to come down until the very peasant soldiers, who had been taught to look upon him as almost a demi-god, now speak of him as a man, Nicholas Romanoff.

Thoughtful observers have predicted such a catastrophe to the degenerate imperial court. If the full story of Gregory Rasputin is ever published, it will reveal hidden springs of intrigue and corruption that will astonish the world. The Czar and Czarina have been unable or unwilling to listen to the voices of popular discontent as expressed in the Duma and the newspapers. The autocrats in power for many generations refused to listen to reason, and once more the inspired truth of the Word of God has been verified: "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." But for the evil influence of Rasputin, Nicholas II. might be still on his throne. He was the enemy of enlightenment, of progress, and of liberty.

It is said to have been Rasputin's power that led to the exile of Pastor Fetler from Russia, in spite of the friendly interest of the Czarina, the Empress Dowager, and one of the princes.

Russia had to endure the scourge of the most terrible war in its history to learn the greatest lesson the country has learned, and to take the greatest step upward in political and religious emancipation. New factors are rising to take the place of the old—the foremost and most important of which is freedom for religious aspirations. Russia is not France, Rodsianko and Milukoff are not a Robespierre and Mirabeau, nor is the Russian revolution a counterpart of the French. The fact that nearly a hundred million of the Russian peasants are still almost illiterate bespeaks for the tremendous opportunity of leading them towards something which is too them still unknown. Their unsatisfied cravings for religion promises rich harvests from evangelizing efforts.

Forces have already been at work to prepare the ground for evangelical preacher of the Gospel. The plowshare of war and destitution has made deep furrows in the souls of hundreds of thousands of men and women. The very children who have been born during such times must have been born with their faces Godward. The Orthodox State Church, which officially sanctioned the presence within her of men like Rasputin, has lost power and prestige, and the Holy Synod has been compelled to resign. Pitirin, the Metropolitan—chief of the archbishops—of Petrograd has been imprisoned, a thing unthinkable in Russia under the old régime. Bishop Andrew, of Ufa, the most liberal and illuminated of all the Greek Church dignitaries, but also one of the most hated by the former Synod, has been made Metropolitan of Petrograd. The people are now clamoring for self-government in the Orthodox Church as well as in the nation. They talk of the election of priests by the congregations, of the separation of the Church and State, and other reforms. The Russian evangelical Christians in New York, under the lead of Pastor Fetler, sent to the President of the Duma a plea for religious liberty, and for a separation of Church and State. Many in Russia are sick of the old religious forms and ceremonies, and desire new evangelical instruction, and a new church policy, based upon the simple Gospel.

God has also wonderfully been preparing workers to meet these new opportunities. Great numbers of evangelical preachers, banished to Siberia and other places, are now returning to their work in Russia with new experiences and fresh zeal. The Christian soldiers have been busy in the trenches, in the barracks, on long marches, and in prison camps. Gospels have been distributed, and the personal testimony has already borne fruit. The Gospel Committee for Work Among War Prisoners, with its headquarters in the Bible House, New York City, has been enabled by the gifts of American friends to send hundreds of thousands of Christian tracts and Scripture portions to be distributed among the two millions of Russians in the German and Austrian prison camps. Only eternity can disclose the results of this work, which still continues.

The establishment of the Russian Bible Institute at 162 Second Avenue, New York City, seems to be another providential and timely preparation to meet the needs of Russia. Russian Christians have come from all parts of the United States and Canada to attend this Institute, and to prepare for service to their fellow-countrymen. Fifty-two students, young and married men, have felt the call of the Master during the first three months to become fishers of men. These students sleep and board at the institution, and spend their time in the study of English, Russian and Ruthenian, the Bible, music, mathematics, and other subjects. These young Russians are in earnest to prepare for the new tasks in their beloved home-land. This is a nucleus of what may become a large educational work for the Russian Christians to

train them as messengers of Christ. The interest and prayers of God's people are needed for these men, and for the thousand-fold enlarged Gospel possibilities in Russia. It is hoped and expected that there will now be no difficulty about preaching in towns and in villages, or even in the open air in Russia. The time may even come when a congress of evangelical Christians may gather in the winter palace of Petrograd to discuss the needs and opportunities for aggressive missionary work in Russia.

RELIGIOUS FREEDOM FOR RUSSIA

THAT the power of the Holy Synod of Russia has been broken as well as the power of the nobility is evidenced by the action of the new provisional government in Petrograd on April 4th. On that date all the laws in force limiting Russian citizens in their creeds and religion were repealed. This is a most significant development of the revolution. For centuries the Russian Orthodox Church has been supreme, and their domination has been marked by tyranny and intolerance equal to that of the middle ages in Central Europe.

Dr. Avram Coralnik, the representative of the "Birshevia Vedomosti," an influential publication at Petrograd, says:

"Although the Jews were the most persecuted people in Russia, they were not the only ones to suffer. The dominant church discriminated, bitterly and brutally also, against the Poles, who are Roman Catholics; the Mohammedans, who form a great part of the population in Kazan, in the Crimea, in the Caucasus, Khiba, and in fact, all of Central Asia; the Stunda, which is a Protestant Christian sect somewhat like the Baptists; the Molokans, the Doukhobors, and others too numerous to mention.

"About ten years ago a movement was started among some of the clergy for a separation of the Church and the State, and a great many intellectuals, like Professor Bulgakov, worked to accomplish it. Filonenko, a clergyman, and a prominent member of the Duma, announced that Russia had been brought to the verge of ruin by the close connection between the Czar and the priests, and there could be no hope of averting disaster unless there was a separation.

"It looks as if the new Government is going to institute decisive reforms in the religious life of Russia; not only to abolish restrictions on creeds and faiths, not only to cease oppressing the great masses of sectarians and the Jews, but to pave the way for the final separation of Church and State, which is the only means of elevating the religious spirit of Russia."

THE MESOPOTAMIAN CAMPAIGN AND MISSIONS

ON April 5th it was reported that the Turks had finally been driven out of Persia by the Russians, and that the British, who had previously captured Bagdad, had joined forces in Mesopotamia, Turkish Arabia. From a military and political standpoint

the fall of Bagdad is no small event. The city is a strategic base for further campaigns against Turkey, and the sentimental effect of the loss of the sacred city to the Turk himself will contribute to the demoralization of the Turkish army.

From a missionary viewpoint, also, the results of the campaign are equally important. Bagdad is a station of the Church Missionary Society. It was for centuries the seat of the Caliphs in the days of their greatest glory, and to the Sunni Moslems its loss is one more stunning blow. Already the revolt of the Sacred Cities, Mecca and Medina, against the authority of the Sultan of Turkey, the recognized successor of the Bagdad Caliphs, has undermined his influence among Moslems in all parts of the world. Now the fall of the most important city in Mesopotamia severs him still more from the Sunni believers in India and the East, over which until recently he was the spiritual head.

The event is of utmost importance also to the Shiite Moslems of Persia. Next to Mecca, the most holy spots to the Shiites are Nejef and Kerbela, only a few miles from Bagdad, in Turkish territory, but now in British hands. Nejef contains the tomb of Ali, the son-in-law of the Prophet, and the first and the greatest of the Shiite Imams. Kerbela was the scene of the terrible tragedy enacted by the Orthodox Mohammedans, which for centuries has embittered the Shiite world against them. Here Husein, with his family and followers, was overpowered, many being massacred, including the grandson of Mohammed himself, and the rest taken into captivity. Here are the tombs of Husein, and more than one of the Imams. Here the chief ecclesiastics of the Shiite sect, the head Mujtahids, as they are called, reside. Here, too, every one who wishes to be an authority on Shiite theology and law must spend several years of study. Here are thousands of Persian colonists living in the atmosphere of the sacred region. It was from this center that the recent Pan Islamic propaganda spread into Persia; it received the endorsement of the chief Mujtahids; and Persia, although neutral in name, was filled with seething unrest and open strife. Dreams of the union of the Mohammedan world are now a thing of the past.

Christian missionaries in Persia have now a breathing spell, and the prospect of freedom from further troubles such as they have endured in recent months. Urumia, with its large Christian population, which suffered so terribly two years ago, never could be free from haunting fear so long as a large Turkish army was in possession of the frontier of Persia. With Mosul, the second city of the region, also in the hands of the Christian powers, thousands of Assyrian and Armenian refugees in the Urumia district are able to return to their homes in the Kurdish mountains. Hamadan and Kermanshah, two other Christian missionary centers, have had to endure successive waves of Russian and Turkish invasion, but are now firmly established under Russian control, and the normal work of the stations can be resumed.

Not the least interesting effects of the British and Russian victories will be their probable influence upon the Kurds, who inhabit the mountain regions on the Persio-Turkish frontier. These Kurds are for the most part adherents of the so-called Caliph at Constantinople, and by him have been given almost a free rein for their lawless savagery. Now the British are at their back door, and without doubt, it is only a question of time when they will be tamed by the strong hand of a Christian power. This promises that there will be no future ruthless massacres of the Christian population. Better still, this wild, but manly race, numbering several millions, will be open, as never before, to Christian influence.

Altogether, we have reason to give thanks for the onward march of events in the cradle of the human race.

THE SUDAN—MOSLEM OR CHRISTIAN?

SHALL political or Christian principles determine national policies? It may be natural and wise for rulers of an alien race to consider racial characteristics in making laws and establishing institutions in a foreign land. Compromise and surrender of the best will not, however, win respect or lead to final victory. Many of the British Christians have been protesting against the policy of the Anglo-Egyptian administration which has strengthened Mohammedanism in the Sudan at the expense of Christianity. Such a policy they declare to be folly, since the Moslems will only bide their time and live in the hope of throwing off the British yoke.

The government has not allowed the Gospel of the grace of God to be preached to Moslems in Khartum, or in any town or village north of the tenth parallel of latitude, during the past eighteen years. Moslems are free to enter every pagan part of this vast territory, and spread their religion that stands for the subjection and degradation of woman; but no Christian missionary is allowed to enter any Moslem district and preach the Gospel to Moslems. Would that that were all. There is still a worse side to the picture. The greatest and most successful propaganda of Islam in Africa is carried on through Gordon College (built by Christian money), and the educational system of the government. The judges of the Moslem religious law and the teachers of the Kultabs (Koran schools) are trained and sent forth from Gordon College to teach the men and boys of the Sudan the Moslem religion! Wherever a Moslem judge goes, he becomes a strong center for the dissemination of Islam, and wherever a Koran school is planted it becomes the most powerful means of spreading and strengthening the hold of Islam. The British Government might, at least, give a free field for the teaching of all that is best and most strengthening in character and life. Islam has a deadening influence, while Christ has life-giving power.

EDITORIAL COMMENT

"DELAY NO MORE"

THIS was the title adopted for the great patriotic mass meeting held on March 22d in Madison Square Garden, New York, to urge active American participation in the world-war. Twelve thousand people listened to the appeals made in the name of liberty and the security of small nations. To a Christian the strongest impression made by the stirring addresses of financier, statesman, eminent lawyer, college president and mayor of the city was the altruistic note that prevailed. With a slight change in wording, the method proposed and the objective in view, these appeals might almost have been made to the Church of Jesus Christ to enter more actively into the campaign to win the world to His spiritual ideals and dominion.

Note these words of the speakers and think of their strong appeal to those who claim to be subjects of Jesus Christ and loyal to His Cause:

"We need less talk and more willingness to make sacrifices for ideals and convictions"

"You cannot make strong men or a powerful country (or Church) by wealth, ease and fatness. We need to sacrifice for a common cause to develop character, courage, strength and unity."

"Men and women and children are suffering from the oppressor to-day, while most of us stand idly by and seek to increase our own wealth and comforts."

"Others are fighting our battles for us to maintain the ideals for which we stand. Are we going to support them with our money and our lives, or are we going to let them make all the sacrifices?"

"If we do not take our own part in the conflict we cannot expect to have a share in the benefits of victory."

"It is not a question of whether we will make war; the enemy is already making war upon us. Are we going to meet the attack like men, ready to give a good account of ourselves, or shall we succumb, lying down like cowards." (How well this may be applied to the conflict with the devil.)

"We must stand and contend for the right and for the ideals of liberty and justice, or we will lose our liberty and our strength and become a subject and oppressed race."

"If we mean to be prepared to do our part we must know the facts and must have the necessary equipment for defense and for aggressive warfare." (Is not this equally true of spiritual battles?)

"We need a leader who fears not to go anywhere, and followers who dare to follow where he leads." (Is there any leader who fills this requirement as fully as Jesus Christ?)

More quotations might be added, but these are sufficient to call to mind that the appeals which awaken a response in patriots and lovers of mankind should arouse Christians to more devoted loyalty to God and His great command to "go into all the world and preach to every creature." The conflict in Europe and the missionary campaign are very different in their methods and aim and results, but neither can be won without loyalty and sacrifice. While the earthly warfare of death and enmity is claiming 30,000,000 of men, 8,000,000 of whom have already laid down their lives, the Christian campaign of life and love enlists only one thousandth part of this number. While England spends $30,000,000 a day for warfare abroad, the whole Church of Christ gives only that amount for aggressive missionary work outside their own territory. The European war shows the sacrifices of which men are capable; should not these lead us as Christians to think more seriously of how we are proving our loyalty to Christ and His Kingdom?

SOME PERILS TO AMERICAN CHRISTIANITY

MORAL and spiritual perils are worse than physical. The present peril to America is not war or internal strife, but is due to the increase of the less educated and non-Christian population, and the growth of religious indifference and immorality. For example, recent statistics published by the Federal Census Bureau indicate that the death-rate among negroes is higher and the birth-rate lower than it is among the whites, while the birth-rate among the foreign-born population is much higher than among the native Americans.

In commenting on this, the *Christian Evangelist* says:

"Apparently these figures indicate two tendencies in our American social life. First they indicate that the white race is slowly supplanting the colored in population; and, secondly, that the foreign-born whites are supplanting the native-born. In this latter fact lies a great danger for American Christian ideals. The majority of our foreign-born population are Jews, Catholics, or Freethinkers. The growth of the Roman Catholic Church is largely due to the greater proportion of births among immigrants. Catholicism grows up almost entirely by absorbing its own children rather than by proselytism. Protestants frequently let the children get away from them and then hold big revivals to bring them back. We need an evangelism which will hold the children quite as much as one which will bring them again into the fold."

If America is to maintain a leading place among Christian nations, if the republic is to hold fast to Christian ideals and institutions, obviously it is high time that the Christian Church take still more seriously the task of evangelizing and educating the non-Christian foreigners who are so rapidly increasing in numbers and influence. There is need for a Home Missionary Campaign to unite all Protestant churches, and to win over the indifferent and materialistic masses of the population.

CHRISTIANS IN CAMEROUN—A COMMUNION SUNDAY ON EFULEN HILL, WEST AFRICA

WHAT THE RAW HEATHEN ARE LIKE IN WEST AFRICA
A mild sample—Mvondo Ntumban and part of his family

The Romance of Cameroun* Mission

The Result of a Definite Mission Policy and Program in Africa

BY REV. A. W. HALSEY, D.D., NEW YORK

THE story of the mission work in the Cameroun country, formerly German West Africa, now under the Allies, reads like a romance. The first station was opened in 1885 at Batanga on the seacoast. The real work of the mission, however, began with the founding of the first inland station at Efulen in 1893. The station at Elat, 120 miles inland, was opened in 1895, and since then several other stations have been opened. The mission work has, therefore, extended over a period of only thirty years, and the real work of the Camerouns from the first inland station only twenty-two years. In this time there has grown up here one of the greatest churches in mission lands, if not one of the great churches in all lands.

The Cameroun Mission was a part of the West Africa Mission of the Presbyterian Church of the United States of America, the other stations being in Spanish Guinea and Congo Français, and on the Island

* Also spelled "Kamerun."

of Corisco. On account of the almost utter failure of the work in West Africa the Presbyterian Board, in 1903, after much discussion and careful deliberation, adopted a policy for the West Africa Mission to be put on trial for a period of ten years. The new policy involved the sending of a Board Secretary to the field and an increase of the mission force. The Secretary visited the field in 1904 and at that time the working force of the whole mission—including Spanish Guinea and Congo Français—consisted of thirty-eight American missionaries and fifty-five natives. Nine years later these had increased to sixty-three missionaries and 257 natives. The communicants had increased from 1,852 to 4,144; the boarding- and day-schools from 27 to 125, and the pupils from 964 to 9,564.

During my visit as Secretary in 1904, there was a record-breaking audience at Elat of 1,500 people. Nine years later at a communion service in the same station there were 7,000 present. One of the missionaries wrote: "If a secretary of the Board will come again, instead of 1,500 to whom he spoke in 1904 there will be 15,000 here to greet him."

The number of persons to whom the Gospel is directly preached every month in the West Africa Mission is at least *a thousand per cent more than it was ten years ago,* while the increase of the missionary force has been only 65 per cent.

A FOURFOLD POLICY

This result, humanly speaking, was accomplished by strict adherence to certain definite lines of policy as suggested by the Board, endorsed by the mission and faithfully carried out by the missionaries. The policy included four distinct lines of work:

1. The *missionaries* as far as possible should avoid being pastors and become stated supplies, and the Christians and inquirers be organized into groups under native ministers and helpers, so that one helper has the oversight of a few men, say ten, or even less. This policy has been followed almost to the letter. For example: An outstation was opened far in the interior at Fulasi in 1912. A missionary and his wife, who went to occupy the station temporarily, had charge of fifteen evangelists and strictly followed the policy as a supervisor. The result was an average of thirty confessions of Christ each month for the first year. In 1914 the church was organized, some members being received from the Elat church, seventy miles distant, that being the nearest church they could join when converted. Others came from heathenism. Fifty were received into membership and 400 were advanced to the catechumen class. There were 7,000 present at the service, but the day after communion the missionary was obliged to leave for another outstation.

The same policy was pursued at Metet, where a station was opened in 1909. Recently $3,000 has been contributed to open a new out-

station far inland among the cannibal people. The native evangelist is on the ground and the missionary will soon organize the constituency and start the native workers.

ITINERATING WORK

The second item in the policy is the emphasis put on the itinerating work, both by the missionary and the native evangelist. It distinctly stated that missionaries and native helpers were to be assigned systematic and regular touring. Here again the mission has carried out the policy to the letter. Two years ago a request came for the opening of a station at Lomie, 250 miles west of Elat, or nearly 400 miles from the coast. The Board could not grant the funds, but the outstation was manned by a native evangelist and the missionary made stated visits. Large audiences now gather at this station. Faithful itinerating work has been done through all the section. One missionary and his wife made a tour of thirty-seven days, traveling a thousand miles, on 400 of which the people had never heard the Gospel. Another missionary and his wife traveled 350 miles.

ONCE A PAGAN CHIEF, NOW A CHRISTIAN TEACHER

The very latest report from the mission (October, 1916) shows the extent to which the native helpers have been organized for itineration and care of the church. This report reads:

"We total 280 Bible readers, an average of thirty-one to each church. These men spend two months of the year in a special training class and ten months at work in the villages. They hold meetings for instruction with catechumens; keep in touch with the members; are constantly after new converts. The importance of this work in securing the ingatherings cannot be overestimated. It means that there is an average of thirty-one assistants to each church, and as they are all paid out of church contributions, it means that instead of paying one man's

TEACHING YOUNG AFRICAN HANDS HOW TO WORK
The Carpentry Class in the Elat Industrial School

salary these churches average the payment of the wages of thirty-one men. Their work is necessary because the people are in scattered villages. Every five or ten miles on the roads radiating from the stations these men are located, and thus the community is provided for and some of them are sent to distant places to reach those who have but little knowledge of Christ."

Thus at intervals of five or ten miles on the roads radiating from the stations there is some representative of the church, trained (of course, a meagre training) and paid for by the native church, who keeps the fires burning in the hearts of these children of the forest, who are babes in Christ.

EDUCATING THE AFRICANS

The third item in the policy had to do with the development of the educational work along two lines: efficient boarding-schools and numerous day-schools, scattered often 150 miles from the mission station. From 1904 to 1913 the enrollment in the schools increased from 964 to 9,564—a growth that gives a slight idea of the extent to which the mission has carried out the policy.

At the beginning of the war, the pupils in the Cameroun schools numbered 15,000. Every teacher in the boarding- and day-schools was a Christian and every one an evangelist. Even at far remote outstations such as Lomie and Fulasi these day-schools were manned by a native teacher, where the Bible was taught as a textbook on weekdays and services held on Sunday. The supervising missionary visited the schools

during the vacation of the boarding-schools, and at certain seasons of the year these teachers were brought to the station for a normal class training, for instruction and inspiration. Connected with this, on the Lord's Day, were Sunday-schools; so that while in 1904 there were some 2,000 pupils in the Sunday-schools, in 1913 they had grown to nearly 13,000, and even more in 1914. The teachers for this Sunday-school army were gathered by systematic training on the part of the missionary.

The mission found that industrial work was needed. A saw-mill, chair factory, boot and shoe shop, printing press, tailoring and carpentry classes, hat making, brick making, cement making and a large agricultural work followed each other in rapid succession.

The fourth point in the mission policy had to do with raising a self-supporting, self-governing native church, the people being encouraged to give: (a) of their substance for church support and evangelists, and (b) of their service and of their lives for evangelistic work.

As an illustration of this we might take the great church at Elat. It was organized in 1903 with a charter membership of two men and four women. The mission statistics show that this church has now 4,074 members and 1,110 Bible readers or helpers, all of whom are paid for by the church itself.

As bearing on the subject of gifts of life and substance, let me quote from the first report received from the field:

TEACHING YOUNG AFRICAN IDEAS HOW TO THINK

"In November, 1916, there were received over 1,000 on confession of faith, so that this will be the third consecutive year that the additions by confession of faith in Elat church exceeded 1,000. Plans are now under way by which eight churches will be organized from the present membership."

The total number of Bible readers in the eight churches is 280; all are supported by the churches or are giving their services gratuitously.

During the past year thirty-two candidates for the ministry have been received. There is an average of seven to each church. I would call special attention to the catechumen classes; the total number as last reported was 18,883. These are under constant instruction for two years. I cannot go into the detail of the work, but every one is given a pledge card for attendance and for gifts, and that card is punched monthly by the native helper, or by the missionary who is the supervisor.

Practically these catechumens are all envelope givers. Think of a church with 15,000 envelope contributors and the amount of detail work involved; where the contributor cannot read, certain marks, such as a red check on the envelope, indicate to the donor whether payment has been made or not. In other words, the mission constantly and persistently has followed the policy outlined by the Board in 1904, to build up a self-supporting and self-governing church, the missionary being simply a leader and guide, a supervisor.

Some idea of the work which these men can do can be seen. During the twelve months ending August, 1915, 7,500 persons confessed Christ at the Elat church. Of these, 5,000 were led to Christ by the native workers, the missionary not having had any personal touch with any of them until they were brought to him to make confession and give up their fetishes. For efficient development of native evangelistic activity, I doubt whether this record is to be found excelled, certainly not in any of the missions under the care of the Presbyterian Church which it has been my privilege to serve.

All that has been said practically applies to the work of the mission up to the beginning of the war, August, 1, 1914. Then came the fire test. "Will the Cameroun church stand the test of persecution?" French and Fang coming up from Congo Français—British and Senegalese descending from the Nigeria—these forces meeting far in the interior to combat the forces of Germans and Bulu. Meanwhile French, German and British warships drove the people back from the coast and for miles destroyed entirely the coast stations. The mission report is brief:

"Except for the presence of the warring armies, the country was depopulated. For over a year it was so. What a time it was: Families separated, never to be united; sickness, hunger, starvation and death. Deserted villages with houses plundered or burned or falling before

the unchecked ravages of white ants, overgrown with the rank tropical vegetation, the untended gardens having for the most part been long since choked to death."

Thousands of church people were taken away as carriers across the Spanish border and many of them were sent far into the interior. Hundreds died by the wayside. No one knows how many crawled off into the bush beside the path and died—in the beautiful language of Dr. W. C. Johnston, "quietly resigning themselves to the motherly embrace of the great, dark, cool African forest, ever mysterious, ever charming."

One mission station was seized by the Government, another was turned into a munition factory, money in the treasury of the mission

THE USUAL CONGREGATION COMING FROM CHURCH IN ELAT

was requisitioned. All about the mission stations war raged for eighteen months, but the church stood the test.

First—It is estimated that not over six per cent fell away.

Second—In the single church at Elat in one year during this war time, 3,000 confessed Christ, and from the catechumen classes more than a thousand were advanced into full membership during the time of the war.

Third—The contributions of the native church doubled those of any previous year, so that while the money from the mission's treasury was requisitioned and the Board at home was unable to send money into the country, the contributions of the native church made possible the continuation of the work, the foremost contributors being the native evangelists, who gave from 15 to 25 per cent of their meagre salaries.

Fourth—On the arrival of one of the returned missionaries who had been detained in England and in Spanish Guinea because of the war, he found, to his great surprise, 250 evangelists and Bible readers receiving instruction. They with their families made 500 guests who were being cared for by the Lolodorf station and were fed from the gardens which had been carefully planted during the War in anticipation of the great need caused by not being able to secure food from abroad. Here you have business efficiency and common sense methods emphasized in the training of men who are to be the real evangelists for the nation.

It is significant that the first cable from the first missionary who returned after the Allied army had entered Cameroun, was not for funds or for men, but in the laconic message: "Hurry up order for the Bulu Gospels." The last letter received from the interior station begged us to send additional Gospels, "as the supply is exhausted."

A missionary from Metet who has itinerated far inland to the Mekae people on the border of cannibal-land, writes:

"You cannot imagine even with what a heart of pain I had to send back a delegation of Mekae whom their headman had sent to me for a school and teacher."

There are vast "regions beyond" in Cameroun still untouched by the Gospel. The church is full of evangelistic fervor and zeal. We await with interest the next chapter in the history of the Cameroun Mission.

[AN EARLY MORNING PRAYER MEETING IN THE CAMEROUN MISSION]

A POPULAR DEMONSTRATION BEFORE THE WINTER PALACE IN PETROGRAD

Revolution and Religion in Russia

BY REV. WILLIAM FETLER, NEW YORK AND PETROGRAD

Dean of the Russian Bible Institute, New York, and formerly Pastor of "Dom Evangelia" Church, Petrograd

LIKE a great unexpected storm, the most terrible war in the history of the human race overtook Russia. The storm is raging still. The damage that has already resulted has wasted billions of money and has sacrificed millions of human beings. Every day brings fresh news of the horrors of war which fill the heart with sympathy for those whose sufferings could not be repaid by all the gold of the earth. What would become of the world if there were not unceasing prayers going up day and night to the Lord from His faithful ones who are "the salt of the earth"?

I remember vividly when the war came suddenly upon Russia, when the ultimatum of Austria-Hungary to Servia re-echoed throughout the Empire. Never shall I forget the second of August, 1914, that memorable Sunday in the Russian capital. I had finished my Sunday morning service in a theatre which I was hiring near the centre of the city, and as the congregation passed from the building, I determined to remind the people of the need of trusting in Almighty God. We formed into a procession, led by myself and the choir, singing our national anthem, followed by the Lord's Prayer and some Gospel hymns. A great crowd of several thousands of people soon gathered around and joined in the singing. We went to the Nevski-Prospekt, the main street of the city, passing the city Duma, the Winter Palace, the Admiralty and the

Ministry of War. On the street corners we stopped, gave a brief address to the people, offered a word of prayer, sang the anthem and then continued our march. It was a new experience in Russia, where all open air services are forbidden and where a public procession of Protestants was unthought of. Men bared their heads, and passengers on tram cars or those riding in a droshky or automobile took off their hats, many of them crossing themselves devoutly. As we were approaching the Admiralty a higher police officer rushed towards me, but not to make an arrest. He kindly inquired whither we were going, and then invited us to gather at 3 o'clock that afternoon at a great public demonstration before the Winter Palace.

Promptly at 3 o'clock with banners, our choir, members of the church and a great crowd of other people, we took our stand facing the grand entrance to the Palace. With hundreds of flags the people had come—societies, churches, delegations, schools. Many were carrying a life size picture of the Emperor. Stately carriages and automobiles hurried ministers of State, generals and admirals in full uniform, foreign representatives, and other high personages to the meeting. As these carriages approached, the great iron gates with the Emperor's Coat-of-Arms would swing open to admit them. I was asked by the officers to act as one of the superintendents of order, and this gave me a splendid opportunity to observe the proceedings from close quarters. As His Majesty came at last, accompanied by the Empress, the Dowager Queen of Greece, Grand Dukes and Grand Duchesses, the Ministers of State, and ladies and gentlemen of the Court, a great hurrah went up from hundreds of thousands of throats. The next moment all the flags and banners were bent down before His Majesty and the multitude bowed to the earth on knees and face. Then the imperial manifesto was proclaimed, and the memorable words were said by the then ruler of all the Russias, "I will not lay down the weapons so long as there remains even one enemy on the Russian soil."

To-day what a tremendous change has taken place! The Emperor has become a prisoner of the people and the crowds who bowed before him then are now cheering for the new régime and a government of the people, by the people and for the people. What has been the influence of this conflict on the moral and religious life of the people and what will be the influence of the new revolution?

MORAL AND RELIGIOUS REFORMS

The first great moral reform was the prohibition of vodka. No doubt, without this prohibition of the sale of alcoholic drink it would have been much more difficult for Russian armies to make their brave and heroic fight. Will this reform last? There are many forces in Russia, both good and evil, but the greater part of the thinking people, the best members of the Duma, the best newspapers, and their best readers have all been convinced of the blessedness and practicability of absolute

prohibition. Even if the prohibition of alcohol should partly be revoked after the war, the nation would be more sober and more prepared for the new duties and possibilities of national, moral and spiritual development than before. Even the Holy Synod, which has always been noted for its reactionary tendencies, has asked to have the vodka prohibition made permanent and like requests have been made by Town Councils and important societies.

The Water of Death and the Water of Life have always combated each other. There is a mysterious relationship of the spiritual state of a man to his depraved appetites. The person whose spirit is empty of Christ will feel a burning thirst for the things of this world, which degrades and corrupts that which is noble and lofty in his character. But when such a person is *deprived* of the possibility to satisfy these low cravings, then is the time to bring to him the offer of eternal life. Such has been the case in Russia. Spontaneously, it seems, that a thirst for the Bible has taken the place of the appetite for vodka. Immediately after the prohibition of alcohol, not only some individual priests and pastors, religious and philanthropic societies, but the Government also became interested in distributing the Bible. Members of Court were among the first to order from the Holy Synod, which has the monopoly of printing Bibles, and from the British and Foreign Bible Society thousands of copies for distribution among the troops. While the Grand Duke Nikolai Nikolay Vetch was inspecting a part of his army, and was inquiring of the condition and needs of the men, some one of them asked for a Bible, or New Testament. The Grand Duke immediately made an order for several cartloads of the Holy Scriptures to be sent to the camps for distribution. Within two weeks after the beginning of the war the demand for the Holy Scriptures in the Russian language was so great that the printing offices of the Holy Synod were not able to meet all the demands.

The Russian people have never read so much of the Bible as within the past two years. This sowing of the Word of God in the hearts of hundreds of thousands of Russians may result in a great religious revival all over the Empire. These things do not come by mere chance. While the politicians and diplomats have been busy planning war and destruction, another plan has been formed in the Council Chamber of the Most High (Dan. 4:14) to work out blessing and salvation to people which have been sitting in darkness and in the shadow of death. God is carrying out those plans and one of the first great indications of it seems to be in the political revolution which has overthrown the old autocratic régime of religious intolerance.

Where there is light, there naturally will appear some shadows. It could not be expected that where darkness has ruled for centuries, the coming of Light would be without opposition. But the forces of righteousness must stand firmly against this opposition with unconquerable faith in the certain victory of good over evil.

THE CAMPAIGN AGAINST PROTESTANTS

The outbreak of the war with Germany marked the beginning of a campaign in Russia against all who were not of the Russian Orthodox Church. The Baptists were marked for especial attack on the ground that they had received their faith from Germany. Other Evangelical Christians have also suffered. For many years the "Stundists," who are Evangelical Christians, were persecuted even to death. Husbands were separated from their wives, parents from little children, and many sent, chained hand and foot, into long and cruel exile to Transcaucasus, to the Ural Mountains, and to Siberia. When the Manifesto of Liberty was issued by the ex-Czar Nicholas II, in 1905, the name "Stundist" had practically gone out of existence.

When the war began persecution was revived, although there has never existed in Russia a sect under the name of Stundists. These names have been applied to Evangelical Christians by the priests and the police authorities who undertook to arouse public sentiment against these God-fearing people on account of their having left the Orthodox State Church. There is a proverb in Russia which says: "Fear has large eyes." The necessary secrecy of the meetings for prayer and Bible study observed by Russian believers made the "eyes" of the suspicious priests and police still larger with suspicion. When they overheard the word "Stunde" mentioned as the "hour" for meeting, it sounded foreign and formidable, and the "Stundists" were declared to be a dangerous people. It is quite clear, however, that there could have been no reason for fearing any opposition to the State.

The Manifesto of the Emperor from the seventeenth of April, 1905, and the Imperial Ukas from the seventeenth of October, 1906, proclaimed liberty to all Sectarians for existence and worship according to the dictates of their conscience. The churches of the Evangelical Christians and other Protestant bodies were permitted to organize and to be registered as legal religious societies (Obshtchina). Availing themselves of this opportunity, hundreds of Russian Baptists, Evangelical Christians, Adventists and others legally registered, but not a single Stundist Church was found. It was, therefore, surprising to hear a revival of the talk all over Russia about the mysterious Stundists, and by the force of sheer fanaticism Evangelical Christians and others with them were put down as belonging to this sect. "They are all of German origin," said the reactionary Russian clericals. "They are agents of Kaiser Wilhelm to carry on the German propaganda."

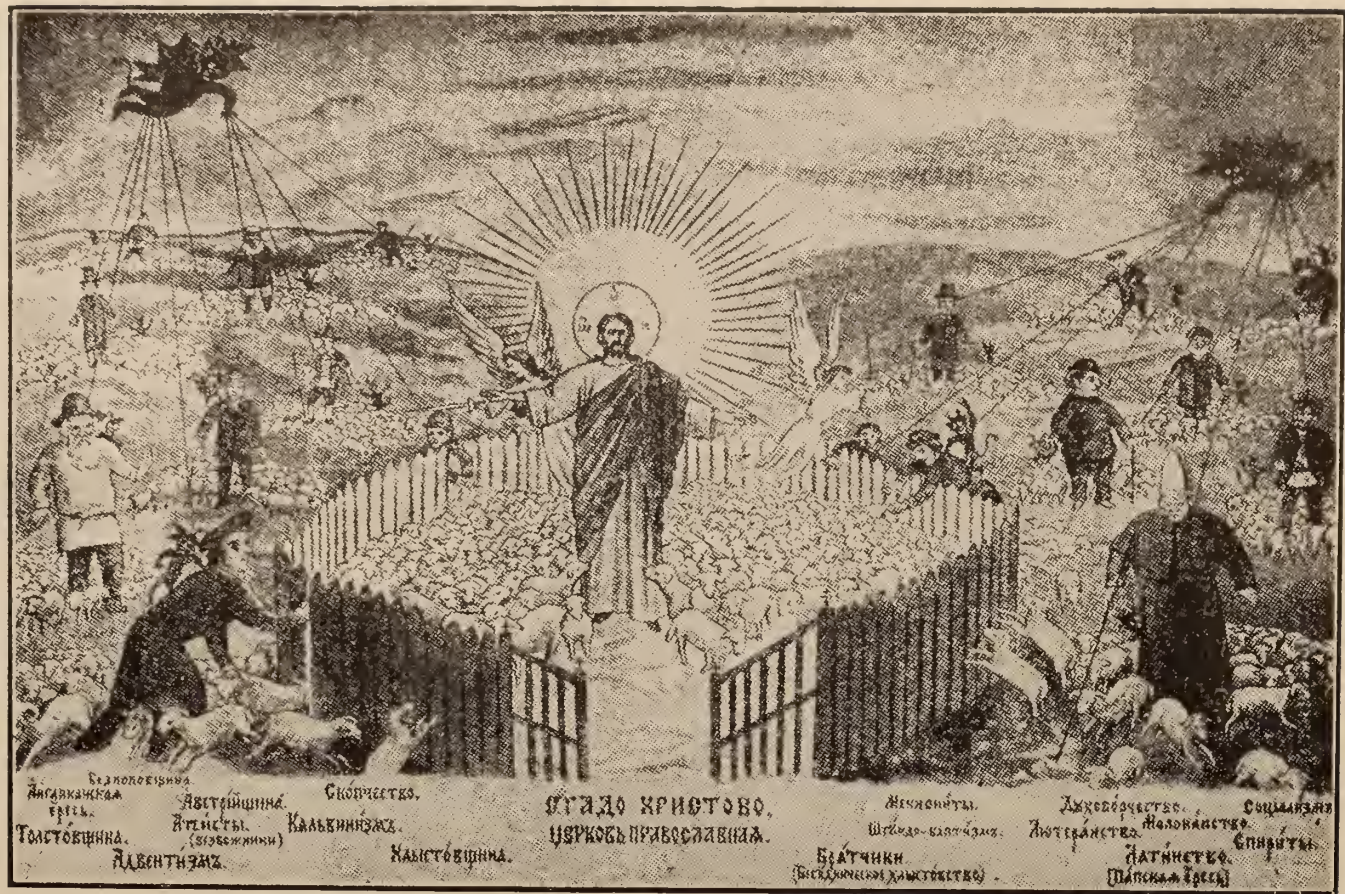
This religious intolerance, which again made its ghastly appearance in Russia, is revealed in a letter sent by an ardent adherent of the Orthodox Church to a Russian Black Hundred newspaper. The translation of a part of it will show the awful feeling which exists against the Evangelical people in Russia. Under the title, "A Fox Under the Mask of an Evangelist,' " the article deals with my arrival in the

United States, after my exile from Russia. The article runs in part as follows:

> "I have discovered from the newspapers that in New York has arrived the German Baptist Fetler,* exiled from Petrograd. He has opened his warfare upon the Russian colony in America and has began his cunning débuts by teaching the Russian people, free of charge, the English language and singing. Already, for many years this clever talker and secret political agent of Kaiser Wilhelm has been seducing every year many thousands of Orthodox Russian people from the Orthodox Church into the Baptist Faith, and has influenced them against the true Church and the Russian Government. The whole time I have been surprised at this free criminal agitational activity in Petrograd right under the eyes of the Police Prefect, General Dratchefsky, who ought to have long ago surrendered him into the hands of Justice.
>
> "On German money this shrewd political agent used to hire halls and to open in Petrograd and other cities meetings of Baptists, calling themselves by the name 'Evangelical Christians.' Further he instituted Evening and Sunday Schools for young people. The aim of these schools was not at all to prosecute educational purposes, but to seduce members of the Orthodox Church, young and old, into the Baptistic heresy, and by that means to organize as many as possible persons into communities hostile to the Orthodoxy and the Government. Moreover, on German money Fetler held in Petrograd a secret school for the equipment of Baptist preachers. More than a hundred of such Russian 'preachers,' fooled by Fetler, found themselves in his cunning wiry hands. Every day, again on German money, Fetler was sending out these preachers towards all the ends of Russia to establish and organize new Baptist churches. As Fetler himself, so also his agents, during the comedies called by them 'prayer meetings' in accordance with their accepted rule, would be groaning and weeping with crocodile tears, endeavoring by this means to influence especially women and nervous listeners. On German money, still further, this politician, in conjunction with his intimate friend and partner, the engineer Ivan Prochanoff, a son of the bankruptcy miller from Vladikavkas, has been publishing in Petrograd the newspaper, 'Morning Star.' This paper, Prochanoff, and a certain Baptist, Pavlof from Odessa, were the visible leaders of the Baptist heresy, but all the secret springs behind the scenes and financial operations, Fetler kept in his experienced and clever hands."

The injustice, untruthfulness and inventiveness of the letter is self-

* Neither I nor my ancestors have ever been of German origin, nor is there any German blood in us. If Russia would have been engaged in war first of all with Turkey, no doubt the writer would call me a Turk.—W. F.



A RUSSIAN CHURCH CHARACTERIZATION OF PROTESTANT WORK IN RUSSIA

(Copied from a Russian Church paper published in Moscow)

This picture represents the Protestant sects as servants of the devil stealing sheep from the fold of the "Orthodox" Church

evident. It is but one of a legion written against the Evangelical cause and spread among the people.

The Russian Church teaches that she is the only true Church of Christ. When I first arrived in Moscow with my heart burning for the salvation of the drunkard, the libertine and the atheist, I encountered the most severe opposition from the priests and missionaries of the Russian Church, as well as from the police. The accompanying illustration was published about that time in one of the priestly papers in Moscow, and reveals emphatically the attitude of the Church towards the Evangelicals. The Orthodox Church considers everybody else as thieves and robbers, who are climbing over the fence of the Russian Church to steal her sheep. High up in the sky Satan himself is seen, holding in his hands a number of cords, connecting him with smaller devils who control the Evangelical preachers. In the left corner, the tall figure with the round cap indicates the Roman Catholic Church, represented by the Pope. Behind the Pope is seen Martin Luther, and in the opposite corner is the well-known figure of Count Leo Tolstoi in his peasant dress and the long Russian beard. Nearby him towards the fence is the atheist.

Is it any wonder that with such opinions prevailing among the Church leaders, intolerance is rampant in Russia? After the outbreak of the war the oppressions of Evangelicals took on various shapes and forms. Sunday-schools were suppressed throughout the Empire. Preachers from abroad were prohibited from addressing services and prayer meetings. At least twenty-five persons were required to open a new place for worship. This prevented missionary work and was a direct blow against evangelization. The Imperial Senate also decided that Evangelical pastors could preach only in their own churches. This meant a spiritual serfdom through all our churches.

Petitions to the Imperial Senate and vigorous protests to the Government were of no avail. The Government replied with a new regulation ordering every Sectarian preacher preaching outside of his own church to be arrested and imprisoned. My energetic argument with the director of the department of the Ministry of the Interior came to nothing. When I showed that Jesus Christ, the Head of the Church, and the King of kings, has explicity commanded His faithful disciples to go into the whole world and to preach the Gospel to all creatures, His Excellency answered: "Then you might do away with that passage of the New Testament, if the Imperial Government demands you to act differently."

"We shall do nothing of the kind," answered I, "and though we are most loyal subjects of the Russian Government, it is impossible for us to obey men rather than God!" The result was my exile. In spite of all our efforts to be useful and helpful to the Government, we were looked upon with suspicion. The reactionary newspapers ceased not to attack us. The large electric signboard over the Baptist tabernacle in

Petrograd, "God Is Love," was ordered to be removed, as well as the name of our tabernacle, "The Dom Evangelia" (the Gospel House).

These accusations against Evangelical people were the sign of a permanent fanaticism that would be a bad prospect for religious liberty and freedom of conscience in Russia. Happily, there are indications that this oppression is a temporary feeling on the part of the hierarchy of Russia, and that the new régime will produce the remedy.

HOPE FOR THE FUTURE

The ten Virgins—the personification of the Christian Church, both true and false—slumbered and slept only during a limited period. When the hour of the Bridegroom's coming approached, there came an awakening from sleep and a preparation for the great event. ALL the Virgins arose and trimmed their lamps (Matt. 25:7). "The Awakening," witnessed by Savonarola in Italy, John Wycliffe in Great Britain, John Hus in Austria-Hungary, Martin Luther in Germany, and the Huguenots in France, was only the beginning. The successive centuries have been its continuation, and the culmination is not yet, but we believe that it is approaching. Some lands have felt the influence of the awakening but the Roman Catholic and Greek Catholic countries of Europe are now approaching the time of crisis. It seems the next great revival is to come among the Italians, Spaniards, Portuguese, Servians, Bulgarians, Slovaks, Kroatians, Ruthenians, Poles and Russians, who have not yet had their day of a spiritual awakening.

We have strong hope for the people of Russia who have been called the "Bogonosets"—the carriers within them of God—and whose country is "Svyataya Russ"—the Holy Russia. The great purpose of the masses of Russian people seems to me to have been to find God. We see this in the dark subterranean passages of the great monasteries, where earnest monks have slept on naked wet ground and have risen long before the sun to pray and to weep about their sins. We notice it in the thousands and thousands of churches, scattered over the great Empire, where great and small, rich and poor, high and low—the General of the army in his purple uniform by the side of a poor Mouzik (peasant)—bend their heads to the very floor before the Holy Ikons (images of saints) and cross themselves devoutly. In the Grand Cathedral of Kasan at Petrograd, I have seen little girls from eight to twelve years of age come into the church with their three- or four-year-old brothers and sisters and approach the picture of Mary and other Ikons to worship. In the Greek Church candles are placed on a large candlestick before these Ikons, and the greater the saint is the greater will be the number of candles before his image. The candles are bought from church servants at the entrance and are lighted and placed before the Ikons, after which the worshippers kiss the holy pictures. The older girls stand on tiptoe to kiss the Ikon and then lift up the little brothers or sisters, saying: "Kiss him, kiss him. . . ."

Reverence for the very church buildings is everywhere evident. As the droshky passes a church, the driver, as a rule, takes off his broad Russian cap and crosses himself devoutly. He does not think, however, of the incongruity between this and extortioning from his passenger two or three times the legal fare. This inconsistency between the outward religion and Christian practice is seen at every step, and shows that while the Russians may be a God-*seeking* people, they have not yet *found* Him.

The many classes of people in Russia are all seeking God, each in their own way. Even the atheists are marked by a *religious* atheism. The spiritualists of Russia are not merely seeking to commune with spirits of the dead, but are seeking a living God. The well-known leader of Russian spiritualists, whom I know personally, and who visited our Evangelical meetings, used to go every day from his printing and publishing house to worship in the Great Church of Christ the Saviour, and at night would officiate at the spiritualistic séances. Since then he has found true solace in God.

THE SOLUTION OF RUSSIA'S PROBLEMS

Wonderful news has lately come from Russia. If a little more than a year ago any one would have suggested such a development as has come in the overthrow of the Czar, he would have been looked upon as insane. Now, however, it seems that the great problems of Russia may be solved. The three problems which have been the most prominent in Russia are the following: *The Jewish question, the Polish question* and *the Sectarian question.*

First, then, the JEWS. If any people in Russia have known what it means to be deprived of equal rights with other fellowmen and of personal liberty, they have been the Jews of Russia. They were not free in the choice of their residence. Only a small percentage have been allowed to enter universities and high schools. Few have suffered so much on account of the war as have the Jews. In Poland and Galicia they have been driven from place to place at every approach of the enemy, with the loss of their property, starving, freezing, despised. With tears on their faces and bleeding hearts, with their little children pitifully crying by their side or in their arms, they have been wandering on and on, not knowing where to lay their heads, nor where to get the next piece of bread. But there is no darkest night which is not followed by a dawn. Now have come the promises of the abolition of restricted residences, and the granting of a free Poland and other privileges. Nothing could be more welcome in Russia than the placing of Jews on the same footing with every other citizen.

The POLES. The treatment of the Poles during the last few years has been rigid and harsh. Before the war their language was not permitted in schools or official life. Their schools were conducted under great restrictions and their very national existence was threatened.

After the war was begun, however, His Excellency, the Prime Minister, Ivan Loginovitch Goremykin, declared before the Imperial Duma (August 2, 1915) that at present Poland is awaiting the freeing of her lands from the heavy yoke, and that at the end of the war Poland is to have the right of freely building up her national, educational and financial life on the principles of an autonomy under the Rulers of Russia and with the preserving of a United Empire.

The Poles deserve to have more liberty. They are an able people, more quick to comprehend than the average Russian. Warsaw is the most beautiful of all the cities of Russia. Should the Poles be treated better, as we can now safely expect, should they be trusted more and permitted to carry out their national cravings, we do not doubt that under the sceptre of the Russian Emperors they might prove themselves among the most loyal and law-abiding citizens of Russia.

The Ruthenians, Little Russians, or Ukranians, as they are also called, number several millions. They are naturally endowed with great musical and poetical tendencies, and early exhibited noble aspirations towards higher ideals. Out of the blood-bespattered soil of Galicia and Little Russia, the Ukranian people are also lifting up their heads and opening their eyes towards a brighter future.

The Sectarians. Small and weak, chiefly uneducated and poor, taking their roots mainly in the peasant and laboring classes of Russia, the so-called Sectarians have sprung up. Their name, which was intended for reproach, has become a name of honor and synonymous with honesty, sobriety, temperance and thrift. Royal princes, generals, admirals, members of the State Council and of the Duma, and Ministers of State have been glad to avail themselves of the services of the faithful Sectarians. These servants preach, first by their lives, and that opens the opportunity for them to preach by their tongue with authority. A prominent military professor of high rank in the Russian army, who cared neither for God nor the Bible, having been disgusted at the way he had been treated by other servants, applied to my office for a cook. We recommended a humble woman, but one who knew her Saviour and the Bible. She went to the professor's house where she worked well and then talked well. The professor's wife began to enjoy the fellowship of the poor Sectarian woman more than the society of noble ladies, and the military professor himself became greatly interested. The man and his wife asked the servant about God, about her personal Saviour, and His death on the Cross for sinners. Not many weeks passed by, when the professor and the lady came with their cook to the tabernacle, and there listened to the Gospel. When other worshippers went on their knees to pray to God, the high official was not ashamed to bend his knees also in earnest prayer.

Millions of people do not understand a new doctrine, but they understand a new life. Nothing is a more sure proof of true Christianity than its power to change the lives of men. Here the conflict begins.

From this point of view, the Russian Sectarians have been hated and persecuted by such representatives of the so-called Christianity.

We believe that the solution of the Evangelical problem is now close at hand. Light must conquer. Among the Russian statesmen are men with high moral feelings, grounded in the principle of right. They are bound to see the mistaken policy of persecuting God-fearing peo-

AT THE DEBT-PAYING FESTIVAL IN PASTOR FETLER'S TABERNACLE, PETROGRAD

ple like the Russian Sectarians. Already there are arising Russian Church dignitaries who do not fear to raise their voices for liberty of conscience. The Bishop Andrew, of Ufa, has spoken for religious liberty in the State Church and in the nation. Nikon, the well-known Bishop in Siberia, who is also a member of the Duma, sent a letter to the Russian Press, advocating full tolerance in matters of nationality and religion. In the province of Kursk, village Soltsevo, the provincial governor Katenin permitted the Baptist Church to open their own house of prayer. The clergy of the diocese discussed this terrible matter and decided to request of the Government to close the church. The decision of the priests was submitted for support to the Archbishop Tihon, who, however, refused to support the proposition. Similar voices from various parts of Russia are like solitary spring birds, announcing the end of winter. The number of these voices is increasing. Let us hope that soon the dales and hills of Russia will resound with great choruses of the songsters of Liberty, of Love, of Light.

THE MISSION KINDERGARTEN

This is the MISSION KINDERGARTEN

This is the CHILD WHO WENT to the
Mission Kindergarten.

This is the
MOTHER WON BY THE CHILD
Who went to the Mission Kindergarten.

This is the FAMILY, HOSTILE NO MORE,
Because of the mother won by the child
Who went to the Mission Kindergarten.

This is the
STREET WITH NEIGHBORS GALORE
Who watched the family, hostile no more,
Because of the mother won by the child
Who went to the Mission Kindergarten.

This is the
CHAPEL WHERE GATHERS A THRONG
Of people who listen to sermon and song
And come from the street of neighbors galore,
Who watched the family, hostile no more,
Because of the mother won by the child
Who went to the Mission Kindergarten.

From *The Missionary Voice*—A poster prepared for the American Baptist Foreign Mission Society

Main Drive of the Tithing System*

BY BERT WILSON, CINCINNATI, OHIO
Secretary of the Foreign Christian Missionary Society

MOST churches are looking for some panacea to cure their financial ills and almost any feasible plan will eagerly be seized upon by despairing church boards. Many plan to inaugurate the tithing system, for testimonies are so overwhelmingly conclusive that the *tithing system will produce the money,* that short-sighted preachers and churches may hastily try it. Their reasoning will be about as follows: "Other plans have not produced the money; we need the money. The tithing system will produce the money; we will inaugurate the tithing system in order to get the money." Thus the main point is missed entirely.

WHAT THE MAIN PURPOSE OF TITHING IS NOT

1. *It is not to get money to pay off church debts,* nor to pay last year's deficit, nor to pay interest on money borrowed at the bank, nor to pay the preacher's back salary. If any such selfish low motive is presented as a reason for starting the tithing system the members will resent it from the start. The whole program should be put on a higher plane.

2. *It is not merely a substitute* for other worn out methods of attempting to raise money. To start out with the attitude, "We've tried everything else, let's try this for a while," defeats the thing before it starts.

3. *It is not a cure-all* to cure the many ills of the church. Someone reads a tract or hears a testimony of a church wonderfully blessed by tithing. He quickly concludes to rush into the plan with visions of a full church treasury. The committee talks money, the preacher talks money, the board talks money. Money is emphasized out of necessity, because of the stupidity and negligence of the past.

4. *Primarily and fundamentally* the main drive is not for money at all. To start the tithing system on such a low basis is to doom it in advance. The Church has been waiting for one hundred years to be taught a spiritual motive for giving. The time has come for the Church to launch a systematic campaign, teaching the high motives and purposes of systematic stewardship; these purposes and motives to become life principles among Christian people, financially expressed by religiously giving at least the tithe to the work of the Lord.

WHAT IS THE MAIN MOTIVE IN TITHING?

1. *It is to teach men to put God and the church first.* With most professing Christians self, home, business, pleasure come first. After

* From a chapter from an excellent forthcoming book on "Tithing."—EDITOR.

time, attention, energy and money have been given to other things, if there be any left the Church may get it. The Church takes the last place instead of first. The main drive, therefore, must be to REVERSE THE ORDER. When a man is asked to become a tither, he is asked to establish as a life principle the habit of putting God first. This, of course, gets the tithe, but it does vastly more, it gets the tither. It creates a new race of Christians who put God and His Church where they rightfully belong—FIRST.

2. *To teach men to recognize and acknowledge God's ownership.* God owns the property, land, money and income which we call our own. It is God's world. The gold and the silver belong to Him. This point many church members do not and will not recognize, much less acknowledge. Here the tithing system is vital. The teaching is that at least the tithe in a special sense belongs to God. We therefore do not ask a man to tithe to pay the preacher, or the debt, but we ask him to pay to God what already belongs to Him. If a Christian will recognize God's ownership of the tithe, he will recognize God's ownership of all. He renders unto God the things which belong to God.

3. *To teach men that God's minimum ratio of giving is the tenth.* On this point much teaching is necessary. Some have given when they felt like it, and most of the time they don't feel like it. Others give what fathers and grandfathers gave. Others give as little as possible and still maintain a semblance of religious self-respect. Some give less than one per cent.; some five per cent. But God's ratio through the ages has never been less than one tenth. The tithe, as a minimum, therefore, has had the Divine sanction and should be recognized by every follower of Christ as the ratio which God himself has established and expects us to pay. *The exception to this rule is the man who has been exceptionally prosperous, who should give very much more than the tithe.*

4. *To teach that tithing is an act of worship.* Someone has said that worship is self-giving to God. A man's money is a part of himself, his brain, his brawn, his energy. When he gives money he gives a part of himself back to God. His tithe is not merely answering a temporary financial call; it is given as an act of worship of his God. He goes to the Lord's house on the Lord's day, he mingles with the Lord's people, he partakes of the Lord's supper, and he puts into the Lord's treasury the Lord's money. It is a supreme act of worship. Now, if a campaign on the tithing system is put upon this high plane, the money will come, to be sure, but a greater result will follow. The whole church will be lifted. Out of selfish, negligent, self-satisfied churches can be made real churches of Jesus Christ.

THE MAIN DRIVE, therefore, is to secure, not the tithe, but the tither; not the gift, but the giver; not the money, but the man; not the possession, but the possessor.

A Korean Church at Work

An Account of Andong Colportage and Its Results

BY REV. JOHN Y. CROTHERS, ANDONG, CHOSEN

THE difference between Andong colportage and the ordinary kind is that it is done voluntarily by the whole church as a regular part of its work. Elsewhere individuals act as voluntary colporteurs and where other churches have done voluntary colportage it has been only spasmodically.

When the Andong station was opened by the Presbyterian Mission six years ago there were already many country groups which had been attached to Taiku. Whenever the missionary visited a group he was met with the plea:

"Do send us a colporteur to work in our vicinity. We are so weak."

The word "colporteur" in Korean meant "writing-seller" so the missionary replied:

"The writing-seller is different from a preacher. He is to go and sell God's Word far from any churches. You ought to be writing-sellers to all near-by."

Still, nothing systematic was done until the fall of 1913, after the attractive half-cent gospels had been printed.

At a meeting of the officers of the church in the fall of 1913, the Korean pastor remarked that the zeal of Christians for preaching needed to be stirred up. A plan was therefore adopted to stir up their zeal, which led several churches to "provoke one another to good works." A contest was arranged to see which church could do best in each of three different lines:

1. Preaching by word of mouth.
2. Gospel selling.
3. Bringing in new believers.

To give the small church a fair chance everything was to be on a per capita basis. A church of 200 members would thus have to do more than ten times as much to win as would a church of 20 members. A church's standing was estimated by taking the number on the roll June 1st, the previous year divided into the total sales reported in May. Thus if the above church of 200 had sold 100 gospels in the year, the standing would be one-half per member, and that of the church of 20 would be five per member.

Banners made by the Koreans were awarded to the best churches in each unordained preacher's circuit. One church might get all three banners, or they might go to different churches. These banners are held for one year only, if the church does not remain the best in the

circuit. In each church reports are received from individuals weekly or monthly, but all churches report once a year to the general officers' class.

In our annual statistics we ask: "To how many have you preached? How many Gospels or other Scripture portions have you sold? How many new believers in the church?" Our idea is that each Christian shall feel his duty to preach, to live and to distribute God's Word, and do it. He is not to wait till he receives a salary as evangelist before he preaches, neither should he wait to receive a salary as colporteur before he goes to work. "Preaching" is doing personal work.

The results in sales of Scriptures have been 10,000 volumes the first year, 11,000 the second and 12,100 the third. This is more than our paid colporteurs have sold in that time. In addition to this, the station of Taiku worked the plan last year and reported 7,000 sales. The Bible Society pays its colporteurs their travel expenses, a salary and a commission, and allows the churches the same commission as the colporteurs, but the churches receive no salary or travel expenses. Taking the country as a whole, it cost them $437 to sell 10,000 volumes our first year. Then they entered on a campaign to increase the efficiency of their colporteurs, so that the next year it cost them only $260 to sell 11,000 volumes, and the next year $283 to sell 12,100 volumes. In these three years our plan saved the Bible Society in travel and salaries the sum of $867.

This financial gain is the smallest part of it. By this plan sales are less apt to be forced. When a man's living depends on his maintaining a high average of sales per month, he is not always careful how the sale is accomplished. Once in another province I went on an evangelistic tour with two helpers, being preceded a few days by four colporteurs who sold 1,000 gospels each in two weeks. We found that instead of opening the door to the preaching of the Gospel, they had rather closed it. People were angry because the colporteurs had forced on them books they did not want, and had taken away grain they did want, for few books are sold for cash. Our church people do not have their salaries at stake, and they generally do their own follow-up work, which also makes them more careful how they make sales. If a colporteur is to keep up a high average of sales, manifestly he cannot continue to go to the same villages again and again. One colporteur, on being urged to go to a certain town where we wanted to found a church, said: "No use to go there again, I sold books at every house in the town." But our people, being interested as much in the number of people preached to as in the number of books sold, and even more interested in the number of new believers won, went into this town and in two months founded a church, selling many scores of gospels in nearby homes. This new church itself took the banner for selling the most books per capita of any church in that helper's circuit this year.

Our problem is not how to sell the most gospels, but how to sell

gospels so as to win the most souls, and build up the most active churches. Much paid colportage is done on the idea of the English soldier who was firing rapidly without aim, when his officer objected that his ammunition was not accomplishing anything. "I don't care, it's getting away from here, anyway," he replied.

Many Christians do not know enough yet to do very effective preaching, but even those new in the faith can sell a gospel. At first they had the idea that only church officers or believers of long standing should be asked to sell gospels, but our banner church this year, which sold 100 gospels per member, was not over two years old. In a certain town our volunteer colporteurs began preaching the first of December. By the end of the month some had believed. In February six came to our Men's Bible Class and cut off their hair as a sign of becoming Christians, and bought sixty gospels and some testaments to take home and sell to unbelievers. They sold them, too, and sent back several times for more.

One Sunday I spent in the leading church of our banner district. The primary class of the Sunday-school had a different lesson from the rest of the school and their answers on review were the quickest I ever heard from any primary class. The boys answered in chorus, and even on the girls' side of the dividing curtain more than one voice was heard in answer to nearly every question. The lesson had been about David and Goliath and they knew it perfectly, but it was the application the leader made that interested me most.

"What are we?" "Little Davids."

"Who are the older brothers like Eliab?" "The fathers and elders."

"Who is Goliath?" "The Devil."

"What must we take in our hands?" "A staff."

"What kind of a staff?" "A strong, heavy staff." (This from a boy.)

"No, a staff of faith. What must we take in our sling?" They did not know, so he told them. "We must take the penny gospels, and when the fathers and elders of the church fail to preach we can go to a man or woman and say, 'Buy a gospel,' and thus slay many a Goliath."

Often the school children are the most enthusiastic sellers. One school boy sold thirty-five gospels in one-half day.

The leader of a small church was concerned that his own church was doing so little to make God's Word known and asked his church helper to bring out seventy-five gospels. When they came he passed out fifteen to other members of the church to sell and took sixty as his own share. Rising before daybreak, he first knelt in prayer, and with his gospels and a sack on his back to receive grain as the price of the gospels, he started out. The neighbors were still asleep, and none too pleased to be wakened so early, but he overcame their remonstrances and sold the whole sixty that morning before breakfast.

On most itinerating trips the missionary takes along a supply of gospels and testaments to sell. Some of them are pure Korean, and some are half Chinese, for the use of the more educated. On one of this spring's trips when we came to the Red Creek church, the last on the trip, only the part Chinese gospels were left. The mother of the leader was much disappointed. Her husband and son make earthenware vessels and she peddles them, carrying them on her head. Also she goes out collecting money, for they do not always sell for cash. On her peddling or collecting trips she takes along gospels to sell to the women. She did not feel it was right for her to sell her own jars, and not sell God's Word. "Do hurry up and send the Korean gospels, for you know on the inside quarters (women's) they do not read Chinese," she urged. The helper supplied her on his next trip. We generally ask candidates for baptism: "Have you sold any gospels?" and rarely do we get a negative.

The quality of the native leadership is an important factor in the success of the plan. In three years the banner for the most books sold has followed the same helper, though he changed circuits twice. One spring he reported that he had taken six men of one church off to a mountain valley thirteen miles away for a week's preaching, though none of them wanted to go. They took along 600 gospels to sell and the men felt sure they could never sell them, but they sold the whole 600 and marched home in high spirits, singing the whole way, so that the non-Christians said, "What is this? Here these Christians have been asleep for two years and have waked up. Something is going to happen."

This year the churches decided they would have a definite goal: That each Christian should win one new believer in the year; that each man should sell two gospels per month and each woman one gospel; that each Christian should preach to one person per day. Some will do less, some more, but this is the goal. Each year some churches have done this well. One church last year grew from 20 to 84 in membership, and sold 100 gospels per member. Another sold 95 per member. Our records show that they have to preach about 600 times and sell 30 gospels for every new believer won. The idea that Koreans are particularly anxious for the Gospel and respond quickly to it, is certainly not true in our territory. That we have any additions to the church is an evidence rather of the zeal of church members for preaching. If as much personal work were done in America as here, results there would be astonishing.

Our work might be compared to the Pocket Testament League, with the difference that a man generally has serious thoughts of believing before he buys a testament, and many of our people carry several gospels in their pockets, one for their own use, the others to sell. With such seed sowing there will surely be a harvest. Let the church in America pray earnestly to the Lord that it may safely be gathered.

BULGARIAN WOMEN AT THE RIVER LAUNDRY

Things As They Are in Bulgaria

BY MISS INEZ L. ABBOTT, SAMOKOV, BULGARIA

Principal of the Girls' Boarding School, American Board

"MARIKA, you have disgraced your mother and your family, now that they know at the Girls' School that you took that chain. You are no longer a daughter of mine. Go from this home, and never set foot in it again. May all the evil things you deserve overtake you. Go!"

The mother who said this was the sister-in-law of a priest of the National Pravo-Slav (Orthodox) Church of the country. She was as

well posted as the average Bulgarian mother on the common method of applying Christian principles in her family. She cursed her daughter, not for her sin, but for allowing it to be discovered. This was the unbearable disgrace.

The national church of Bulgaria has served a purpose in making that energetic, progressive people what they are; but that purpose has been almost exclusively political, not moral and spiritual. During centuries of Bulgaria's slavery to Turkey, this national church kept alive the fire of national consciousness until it increased enough to burst forth into independence.

The Bulgarian has therefore come to feel that any disloyalty to his national church means disloyalty to his nation. Mr. Henry N. Brailsford, an authority on ethnic problems in the Balkan Peninsula, says:

"The attachment of the Bulgarian peasant for the National Orthodox Church is not so much due to the religious instincts of the peasant as to his political conditions, which explain his passionate attachment to his church and the great part which it plays in his existence. His fidelity to his church has been through five centuries one continuous martyrdom. He has remained true to it, not merely from a reasoned or traditional faith in its tenets, but simply because apostasy involved a foreswearing of his nationality and a treason to the cause of his own race."

The religion of the national church in Bulgaria makes many of the people punctilious in church attendance on Sundays and holidays and in the performance of their religious rites and ceremonies. But after a Bulgarian has listened to the reading of the service by the priest in Old Slavic (which he doesn't understand), has crossed himself repeatedly, has bowed before the pictures, which are used in place of images, has lighted and burned his candles and repeated the prescribed prayers in the prescribed form, he feels perfectly free to go "out into the world," to deceive his neighbor or his child, and take what does not belong to him. Few Bulgarian laymen have ever read the Bible, and only a small proportion of the priests are familiar with it.

Unfortunately, the national church is not a corrective and an upbuilding force. Another reason for the unsatisfactory state of society is that Turkish serfdom, during nearly five centuries, trained these people, as a matter of self-preservation, to deceive wherever possible. The other nations of Europe that have had ambitions in the Balkan Peninsula must share in the responsibility for this condition. They have all given Bulgaria an example of selfishness in their dealings with the Balkans, and it is not surprising to find that the idea of serving the community for the good of the community is still in its infancy in Bulgaria.

Another condition in Bulgaria still more grievous is the general prevalence of atheism among the youth. The older people, mostly unschooled, have accepted without question the dictates of an ignorant

priesthood. But the present generation of school boys and school girls in the national gymnasia (high schools) and in the University are constantly demanding proof for whatever they are taught. They find few examples worthy of emulation in their parents and older relations and in the priesthood. Hence the students will reject the faith of their parents and discard the rites and teachings of the Church, while they cling to the organization as a national institution.

TYPES OF BULGARIAN PEASANTS—BERRY PICKERS

In a general way, the influence of the Eastern Orthodox Church is the same in all the Balkan States, with differences in its expression due to differences in national temperament, character and history.

Mr. W. S. Monroe, in "Bulgaria and Her People," undoubtedly the best book thus far published about Bulgaria, gives some recent information on the status of the Eastern Orthodox Church:

"Europeans who have worked in the hospitals in the Balkan Peninsula have noted the manifest indifference of the orthodox clergy toward the sick and the wounded. A foreigner who served as a nurse in one of the Balkan wars related to the author the fact that there was an orthodox priest connected with his contingent of the army, but that he never visited the suffering soldiers unless called upon to render official service. If patients wished to confess he was always ready to hear their confessions. If they died, he was on hand to conduct the burial service.

But he seldom, if ever, visited the hospital voluntarily to offer religious consolation or render humanitarian aid."

"The only concern the clergy displayed in our patients," says Mr. Brailsford of the 1904 British Relief Fund, "was a very keen anxiety lest we should encourage these miserable creatures, in need of every attention and nourishment, to break the terribly severe fasts which the orthodox church imposes for thirty days before Christmas as well as during Lent."

In Bulgaria the American Board established missionary work south of the Balkan Mountains fifty-eight years ago, on the recommendation of some of its missionaries in Constantinople. Later the Methodist Board began missionary work here north of the Balkans. The work of the American Board was extended southward among the Bulgarians of Macedonia, and in 1908 it began a work of unique interest among the Albanians.

The Bulgarians have proved themselves worthy of the confidence which the Constantinople missionaries placed in them more than half a century ago. They have shown themselves to be progressive, constantly reaching out for what they consider best. They are patient, stolid, persevering and persistent, being able to keep a "fixed idea" in mind for years, until they finally do what has been so long desired. They are hospitable, industrious and practical. Although they are extremely individualistic, they are not boasters, but doers, performing their tasks quietly and intelligently. They have wonderful recuperative powers, as was proved after the recent Balkan wars. Foreigners, visiting the country then for the first time, could hardly realize that the people had suffered so severely. Is it any wonder, then, that with such characteristics the world has been amazed at the way in which the Bulgarians have expressed themselves, nationally and individually, during the last thirty-eight years, since the Treaty of Berlin largely freed them from five hundred years of the Turkish oppression? (It was not till October, 1908, that the country became entirely independent of Turkey.) Theodore Roosevelt, in an article in *The Outlook* in the fall of 1912, said that no other nation in the world had traveled so far and so fast in the last third of a century as had Bulgaria.

While the Bulgarian government is a constitutional monarchy, the fundamental principles of its constitution spell democracy and progress. These principles are: "(1) separation of governmental authorities into legislative, executive and judicial; (2) perfect equality of citizens as regards civil and political rights; (3) inviolability of person, residence, property and correspondence; (4) liberty of conscience, press and public meetings; (5) direct and secret universal manhood suffrage, and (6) local self-government." *

In their larger cities to-day one will find good buildings, paved

* Will S. Monroe, "Bulgaria and Her People."

BULGARIA BEFORE THE WAR—A SCENE IN THE SAMOKOV MARKET

streets, electric lights, telephones, automobiles, and even Paris fashions, which are displayed in some of the shop windows. The slum districts, however, which make European and American cities blush, are conspicuous by their absence. In the whole country there are but few rich people and few paupers. The country has twelve hundred miles of railroad, all under state control, since it was constructed at state expense. More is under construction, and still more is projected.

The land system, which is far superior to that of England and some other countries of Europe, permits each peasant to own and absolutely control his own land. "There are one hundred thousand farmers in Bulgaria with farms of two and a half acres, and less than one hundred farmers with more than seven hundred acres." Though some of the roads are very poor, there are some excellent public highways in the country. The one between Sofia and Samokov is one of the finest mountain roads in Europe.

Education is a national passion, which found a way to express itself, even before Bulgaria became independent. During centuries they were under the domination of the Ottoman Empire; the Bulgarians were also under the spiritual supremacy of the Greek Church. A foreign language was forced upon them, not only for their church services, but for their schools. These were cloister schools, and were not for the peasants, who were almost universally denied an education during Turkish dominion. But in spite of great difficulties, including persecutions and executions, Bulgarian private schools kept springing up, with their own curricula and supported by private subscription.

Dr. Elias Riggs, the American missionary, made a tour of Bulgaria in 1859, and visited a school in Sofia attended by four hundred boys and another for girls with an attendance of one hundred and twenty. "It is an interesting fact to notice," he writes, "that the Bulgarians do not limit their laudable endeavors for education to boys alone. This is a striking indication that they are training themselves to give the right place to women, even at the very beginning of their educational system." Dr. Riggs found other similar schools, and pays a high compliment to the Bulgarian teachers, whom he found to be "men with gentlemanly manners, making great self-sacrifices and working without hope of financial returns."

The more intelligent Bulgarians have made an idol of learning. They have said that it was the one thing they needed, and would transform life and purify the heart. Bulgaria spends twice as much per capita on education as the Serbians, two and a half times as much as the Greeks, and three times as much as the Montenegrins. Twenty-five years ago the government acquired absolute control of the schools of the country, and to-day illiteracy, which was so general a generation ago, is practically unknown except among older people. When the army was organized in 1878 ninety per cent of the soldiers were illiterate. In the Balkan wars of 1912-13 only five per cent were illiterate. The mental acumen

of the Bulgarian student is remarkable. It is not unusual for the children of parents who cannot read and write to attend European and American universities and carry off all scholastic honors from the children of parents who have come from generations of education and culture.

But learning is not transforming life and purifying the heart as so many have dreamed that it would. The reason is that moral and spiritual training is practically unknown in the Bulgarian school system. The national school teacher conducts the recitation, but he rarely feels any further responsibility for the child. The best element in Bulgarian society is to-day truly alarmed over conditions resulting from this lack of training.

The only remedy is *Christian* education. The country is crying out for it without understanding the meaning of its cry. Many parents bring their children to mission schools because they want them to be like former pupils they have known. They seek the results, little realizing what the process is that brings the results. Mr. W. W. Peet, who has for long years been treasurer of the American Board for all its missions in Turkey and the Balkan Peninsula, a statesman, diplomat and prophet as to affairs in the Near East, wrote a letter to the principal of the girls' school at Samokov, in which he said: "I was deeply impressed, when at Samokov, with the call of an awakened East for that which has made the West strong and forceful. If the mission can answer this call, and interpret to them the message which it brings, we will do well. Our Christian schools are alone able to answer the need and to give the message. Let us give a *Christian* education. This is their great lack."

Since the Bulgarian people are so indifferent to spiritual things and so eager for an education, they can best be approached through the educational avenue. Both the evangelistic department of the mission work and the publication department have rendered a real service to the country. But Christian educational work with young people is the most effective way of reaching them.

Until recently the Bulgarian mind has not been convinced that the missionary's motive is altruistic. With no examples of altruism before him, the Bulgarian cannot readily conceive of people coming to his country and spending money and their lives for him, unless they have some selfish motive. But the consecrated lives of the missionaries for more than half a century found their reward in the Balkan wars, when such countless opportunities were offered for an expression of practical Christianity. The old handicap has now nearly disappeared.

Another difficulty that stands in the way of large numerical results is a feeling on the part of this adolescent people that they can work out their own salvation unaided. But this nation is sincere in its desire for the best; and the fact that is has not eagerly grasped after the missionary's panacea for its shortcomings is no reason for discouragement.

The greatest difficulty to-day that stands in the way of answering Bulgaria's call is lack of funds. The mission of the American Board, at its annual meeting one year ago, decided to move its girls' school from Samokov to Sofia, as soon as funds can be secured for such a move. The boys' school will also probably be moved later. The Bulgarians want the schools at the capital. A national Assemblyman, whose counsels have been much respected not only at home, but in other European countries, where he has represented Bulgaria on various occasions, has spoken emphatically of the great desirability of having a large, well-equipped American Christian school located at the very center of the nation's thought and life.

The call of the hour, therefore, is for money with which to establish in Sofia a Christian gymnasium (high school), such that it can command the respect of the nation, which is spending such enormous sums on its school buildings and school equipment. The missionaries' aim is to give to the youth of Bulgaria a vision of Christ as a personal Saviour, first and foremost, but we want them also to see Him as the great Teacher, and as One who bids them go forth to serve the world as He served it. They must become Christian teachers, leaders in child welfare work, sanitary reformers and nurses.

Can we really help the Bulgarians to catch such a vision? We believe that we can. They know now that our motives are altruistic; they appreciate as never before what we have tried to do for them; they want us to do more. A little more than a year ago the principal of the girls' school at Samokov received a document from the Ministry of Education, which expressed appreciation of the work of the mission school, and concluded by saying that when we broaden our activities, and procure modern equipment, laboratory apparatus, libraries, etc., we will both enhance the educational side of our work and will increase still more the gratitude of the Bulgarian nation.

Bulgaria is calling loudly for men and women of the deepest consecration, the keenest intellectual calibre and the broadest sympathies. It demands men and women who can see national needs and catch the national spirit sympathetically. Young missionaries going to Bulgaria at the close of the war will undoubtedly have a share in the evangelization of the other Balkan States, which thus far have permitted mission work only in places where it was already established before the Treaty of Bucharest (1913) brought them under Bulgarian jurisdiction. The long-cherished dream of our missionaries and far-sighted Bulgarian evangelical Christians seems about to be realized. A letter from one of the Bulgarian pastors, dated February 17, 1916, says: "A glorious future awaits our dear country. Grand opportunities we shall also have to preach the Gospel throughout the greater part of the Balkan Peninsula; and we should pray for and expect great revivals in Bulgaria and Macedonia. God bless our people and crown His work in the Balkan Peninsula with signal success."

PHYSICAL CULTURE AT CANYON FALLS, KENTUCKY

Modern Methods Invading the Mountains

BY MRS. C. S. EVERTS, GULFPORT, MISSISSIPPI

AT Canyon Falls, in the Kentucky Mountains, is a mission, formerly of the Soul Winner Society, founded by Rev. Edward O. Guerrant, and now maintained by the Executive Committee of Home Missions of the Presbyterian Church, U. S.. Twenty years ago, and again last winter I spent several months there, and was impressed by the great improvement, not only in the schools and related organizations, but even more in the home life.

A helpful factor in the results accomplished is the Mothers' Club, organized August, 1914, with five members, which has grown to thirty-five, with a regular attendance of from ten to twenty. It is so unusual, in the untouched mountain sections, for anyone to be interested in a woman and to try to give her pleasure and help, that the appreciation of these meetings is pathetic. One woman said, "my man growled 'cause I went to the meetin's, but I told him he went whar he pleased, if hit didn't do him no good; and I aimed to go, fer hit did do me good and the hull family, too."

On my first visit I was pained by the lack of ambition, the look of hopelessness on the faces of the women. But their expression is changing! Cheerfulness, hope and ambition are clearly shown, and these qualities in time will assume more and more tangible form in the homes.

It is difficult to describe the isolated lives of most of these mountain women. They rear large families, do the milking, "chores," gardening and much of the regular farm work. Two members of the Mothers' Club, cousins, had not seen each other for twenty years, though their homes are only four miles apart. One lives at "the head of the crick," the other "fur down the crick." Their lives after marriage had become so filled with hard work that even "big meetings" failed to take them from home, until the novelty of the mothers' meetings attracted them, and the news of what the members were doing induced them to attend. Now they are among the most interested members.

MEMBERS OF THE MOTHERS' CLUB AT CANYON FALLS

The members of the club have pieced and quilted three quilts, and are now making rag rugs. From the sale of these will be purchased a stereopticon for the pleasure and benefit of the school and community.

A new feature of the school's annual Field Day Exercises last October was a small exhibit of the handiwork of some of the pupils and members of the Mothers' Club—an embryo neighborhood fair. This so enthused the men that they organized a Farmers' Club, which bids fair to do for the farm what the mothers' association is doing for the homes. These are the only organizations of their kind in Lee County.

The Junior Christian Endeavor Society is training future leaders in church work and the Senior Organized Bible Class of Canyon Falls Sunday-school is exerting a marked influence in the community. A Teacher Training Class is another innovation and includes the older pupils of the day school and some from the Sunday-school, and has no rival in Lee County.

Three years ago the day school was carefully graded for the first time. At the close of last session eight pupils were graduated from the grammar grades into high school; and one high school pupil was promoted to the eleventh grade. There were appropriate exercises, and it was a time of great interest to the whole countryside. In addition to the diplomas and certificates of promotion given the pupils at the recent Commencement, six medals were awarded for perfect attendance and punctuality; seventeen Testaments were given for reciting the Child's Catechism, and one Bible presented for perfect recitation of the Shorter Catechism.

ONE OF THE CHRISTIAN FAMILIES AT CANYON FALLS

The Bible and the Catechism are regularly taught, and it is most interesting to hear the primary pupils name perfectly the divisions and books of the Bible, recite the Commandments, the Creed, the Beatitudes, numerous Psalms, and many chapters of the Old and New Testaments. "Thy word have I hid in my heart, that I might not sin against Thee." Almost every child in the primary room has learned the Child's Catechism, and four of the older children have recited also the Shorter Catechism. The regular systematic Bible study, conducted by a graduate of the Bible Teachers' Training School, New York, is proving a safeguard to the older pupils against the perverted teachings of ignorant leaders, and is building them up in truth and doctrine.

No recital of bare facts, however, can give an adequate idea of the Heart of the Work! The effect upon the shut-in people of the mountains of the daily personal association with the refined consecrated Christian womanhood of the workers is seen in the new and higher ideals of life and of living, arousing ambition and inspiring to effort and development.

THE MARCH OF THE MARTYRS

Suggested by the Preparedness Parade

THE preparedness parade has been passing in front of my window since early morning, and will continue to pass until the city falls asleep late tonight—a continuous stream of humanity, twenty abreast. Scores, hundreds of brass bands, thousands, tens of thousands of marchers. One cannot even count them without recourse to the multiplication table. Life—treasure—inestimable wealth—loved ones are passing.

A rifle shot rings out—no, it doesn't, but suppose it does—a man drops dead. He is somebody's friend and brother. Within twelve hours the city, the state and the nation know it and are horrified by the murder.

If every man and woman in that long procession were shot dead in his tracks the moment he passed the reviewing stand, shots ringing faster than the ear could distinguish them, men falling faster than their bodies could possibly be removed from before the ever on-coming multitude, and if the merciless slaughter were kept up from early morning until late at night, every hour, minute and second of the day and evening—and if it were resumed again to-morrow morning and kept up throughout the Sabbath day and if, insatiable, the slaughter began again with Monday's rising sun, continuing relentlessly throughout the day into the night—the imagination cannot carry the load—all this would not equal the sacrifice of innocent non-combatant life from massacre alone during the past twelve months in Armenia.

The awful waste of life, however, is but the beginning of the tragedy. Again let the procession start, this time composed of widows and orphans who loved their husbands and fathers as we love ours; widows and children left not only comfortless, but penniless, driven from their homes, robbed of their personal possessions, frequently stripped of their clothing, lacking food—let this second division of the procession begin on Tuesday morning, again walking twenty abreast—all day Tuesday, Wednesday and Thursday, and Friday and a second Saturday and all day Sunday of the second week the weary march continue. A full nine days of rapid marching would not pass in review the number of our fellow human beings who have been sacrificed to the sword, famine, pestilence, outrage and deportation in Asia.

The American Committee for Armenian and Syrian Relief is organized to forward funds to save the suffering remnant of these people. Checks may be made payable to Charles R. Crane, 70 Fifth Avenue, New York City. Additional information will gladly be sent upon request.

"Whatsoever ye would that men should do unto you do ye even so to them. . . ."
"Inasmuch as ye did it unto one of the least of these My brethren ye did it unto Me."

C. V. VICKREY.

A POWERFUL APPEAL—From *Men and Missions*

BEST METHODS

EDITED BY MISS BELLE M. BRAIN, SCHENECTADY, NEW YORK

PREACHING AND TEACHING THROUGH PICTURES

SOME one has said that "an ounce of picture is worth a ton of talk." This is true—sometimes. It depends upon the picture and the way in which it is presented.

Some pictures printed in missionary magazines and books speak in a way that is irresistible. Others do not talk at all—at least not for missions. They add to the attractiveness of the publication, but do little or nothing for the cause. Sometimes the fault lies in the picture. More often it is due to the lack of some striking word of application or interpretation.

A picture need not be strictly missionary to make a great appeal. A good illustration of this is found in the June, 1916, issue of *Men and Missions*. The frontispiece is a full-page picture of New York's Preparedness Parade marching along Fifth Avenue with 125,000 men and women in line. It is a fine picture and exceedingly interesting, but why it should appear in a missionary magazine is a puzzle until one reads "The March of Death," by Charles Vernon Vickrey, on the opposite page.

As he sat in his office on the ninth floor of the Metropolitan Building, watching the continuous stream of humanity that had been marching past his window, twenty abreast, from early morning and would continue to pass without break until the city fell asleep at night, Mr. Vickrey had a vision. Instead of the peaceful paraders of New York City, he seemed to see the hunted hordes of homeless, starving Armenians—many times greater in number—being driven to martyrdom or exile.

So the picture was printed in *Men and Missions*. Accompanied by Mr. Vickrey's burning words, it brought to many a fuller realization of the numerical magnitude of the tragedy and has resulted in large gifts for relief work. Thus used, the picture was worth a ton of talk. Yet without Mr. Vickrey's interpretation it would not have spoken at all for Armenia.

Some pictures make such a strong appeal in themselves that they would seem to need nothing added in the way of application. Yet it is almost always possible to greatly augment the power of even these by means of an appropriate and striking inscription. This is shown by the story of Count Zinzendorf and the *Ecce Homo* of Sternsberg in the Dusseldorf Gallery, beneath which were the words:

Hoc feci pro te;
*Quid facis pro me?**

In 1719 the young nobleman, then a youth under twenty, was sent on a tour of foreign travel by his uncle to complete his education and, if possible, wean him from his devotion to God. But at Dusseldorf, as he gazed into the face of the suffering Saviour and read the inscription beneath, he was so intensely moved that he renewed his determination to devote his life to the service of God.

The use of pictures as a means of arousing interest in missions is increasing year by year. They have already done good service along this line and they will do more and more. Let us be lavish in the use of them; but let us choose them with care and see to it that they have the largest possible opportunity to make their appeal.

A Great Exhibit of Picture Charts

The power of pictures to preach and teach was never more clearly shown than at the General Conference of the Methodist Episcopal Church at Saratoga Springs, last May, when the entire benevolent work of the denomination was

* This have I done for thee;
What hast thou done for Me?

demonstrated by means of pictorial charts.

The idea of telling the story of the work through pictures originated with the Board of Foreign Missions and there was no thought at first of extending it to other lines of work. But the unexpectedly large space available at Saratoga led to invitations being extended to the Boards of Home Missions and Church Extension, the Women's Boards and the Commission on Finance, to join in the effort. These various boards were asked to send in their material to the Foreign Board and all the work was done in its offices under the general direction of Doctor S. Earl Taylor with the immediate supervision of Doctor J. E. Crowther, then a member of the staff, but now pastor of the First Methodist Church, Seattle.

The idea of the charts was to let pictures tell the story with just enough in the way of printed matter to explain and interpret them. A great many of the charts were merely educational in scope, but a large number were inspirational and made a great appeal. The Best Methods editor, who made two trips to Saratoga especially to study the display, confesses to have been deeply moved by them. One that made a deep and abiding impression was made up of two large photographs, one of a bright-faced African lad, the other of a wrinkled, villainous-looking old African chief. They were fine pictures, but there was nothing extraordinary about them—similar ones may be found in almost any missionary magazine. But the words, "Leave this boy alone and he will become a man like this," made them tug at the heart strings.

Most of the charts measured 20 by 28 inches. They were made up of fine large photographs mounted on cardboard of a pleasing shade of brown with lettering done for the most part in white. Sometimes one large picture was used alone, but usually there were two or three, and in a few instances four, but never more than this. The large size, both of pictures and printing, made them easy to study.

The building in which they were displayed—the Casino in the midst of a beautiful park—added much to the interest. It was in itself an object lesson of the power of God to overthrow evil. Not many years ago it was Canfield's Club House, one of the worst gambling hells in America. Here, at the height of the racing season, men came to make or lose fortunes at the spin of the roulette wheel. But Hughes stopped the gambling, Canfield met with a tragic death in New York City, and the village of Saratoga bought the club house and turned its lovely gardens into a public park.

Last May, during the General Conference, the Methodists secured the use of the place and made it a center of Christian fellowship and prayer. The magnificent dining room, where wine once flowed like water, was transformd into a temporary chapel in which every afternoon meetings were held—mostly missionary and illustrated by stereopticon slides. Above the platform hung a lighted Cross and on the walls were displayed great numbers of picture charts.

The charts made a great appeal to the thousands attending the Conference. At all times during the day crowds of visitors could be seen studying them, note books in hand. Later on, when the display was sent to district conferences of the Church in turn, the same interest and enthusiasm was everywhere manifested.

Last autumn a new series of charts on the same order, designed to show the need and value of Medical Missions, was prepared by the same board under the direction of Doctor H. F. Sheets, a member of the staff. These are said to be even finer than those shown at Saratoga, and at the Medical Missionary Conference, held in Battle Creek, Michigan, last November, they won much favorable comment.

How to Use Picture Charts

This method of teaching and preaching through pictures is a practical plan not only for mission boards, but for individual societies and churches. The charts herewith given, made upon the plan of those used at Saratoga, will prove suggestive and illustrate the

IN NON-CHRISTIAN LANDS

WOMAN CARRIES THE LOAD

JAPANESE WOMEN
Carrying Fish Aboard a Steamer

JAPANESE BIBLE WOMEN READY FOR SERVICE

method. They can be used in the following ways:

1. *The Bulletin Board.* If large pictures and printing are used, charts on this order are especially valuable for the church bulletin board in the vestibule, where they may be used to teach powerful lessons.

2. *Scrap-books.* Everybody loves a picture book, and scrap-books with pages made up of picture charts will prove attractive both to children and grown-ups.

3. *Literature Boxes.* In our November issue we spoke of the great educational work being done by Mrs. Horace Hill, of Minneapolis, through her famous literature boxes. Shallow pasteboard boxes such as she uses (hers measure 9 by 12 inches) filled with picture charts would be fine for circulating in Sunday School classes. Many a person who would not read a book will look over a box of pictures.

4. *Missionary Programs.* As a part of a missionary program, picture charts would prove novel and interesting. One chart might be prepared for each month during a year and be made a special (though brief) feature of the program. Or a number of charts all on one topic or country could be prepared for some one meeting and form a special number on the program. We have recently tested this latter plan and found it successful. The topic was China, and the charts were hung on the wall until the time came to speak of them. Then they were taken down and explained. Afterwards they were passed around among the members.

5. *Missionary Magazines.* We would especially commend this method to the editors of missionary magazines and religious periodicals. It has already been used, but only to a very limited extent, and there are tremendous possibilities in it.

6. *Sunday Schools and Study Circles.* Small charts and pictures may be made on sheets of paper for very effective use in Sunday School classes and Mission Study groups.

The Burden

"O God," I cried, "Why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.
Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sin?
Would God my eyes had never opened been!"

And the Thorn-Crowned and Patient One replied, *"They thronged Me, too. I, too, have seen."*

"But, Lord, Thy other children go at will,"
I said, protesting still.
"They go, unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin.
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord, I *have* tried."

He turned and looked at me: *"But I have died!"*

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil!
These souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed—
They are not *mine."*

He looked at them—the look of One divine;
He turned and looked at me: *"But they are mine!"*

"O God," I said, "I understand at last.
Forgive! And henceforth I will bond-slave be
To Thy least, weakest, vilest ones;
I would not more be free."

He smiled and said: *"It is to Me."*

L. R. M.

Suffer Little Children to Come Unto Me

LITTLE RED INDIANS—NAVAJO TRIBE

LITTLE AFRICANS

LITTLE KOREANS GOING TO SUNDAY-SCHOOL

IN FULL DRESS

"What tho' the flesh be white or black or brown?
The loving Savior wore for all the thorny crown."

MIRACLES OF MEMORY IN CHINA

THY
WORD
HAVE
I

HID
IN
MY
HEART

MRS. LAW AND DAUGHTER

Mrs. Law, the native principal of True Light Presbyterian Seminary, Canton, China, came to this country to attend the commencement of her daughter, Yau Tsit Law, at Mt. Holyoke in June, 1916.

SHE CAN REPEAT THE ENTIRE NEW TESTAMENT

SEVEN CHINESE GIRLS

Who memorized the entire New Testament and can repeat it from beginning to end.

HOW MUCH OF IT CAN YOU REPEAT?

CARING FOR CHILDREN IN CHINA

A Baby Tower for depositing unwanted infants

newly erected in the coast province of Chekiang

THE HEATHEN WAY

THE CHRISTIAN WAY

Orphanage of the Protestant Episcopal Church, Shanghai

The Woman's Federation Bulletin

EDITED BY MRS. WILLIAM H. FARMER, MONTCLAIR, NEW JERSEY

SOMETHING NEW

AT the announcement of "something new," whether it be along commercial or literary or social or religious lines, the hearer at once becomes an interrogation point:

What is the new 1917 departure? A new Summer School.

Where? At Chambersburgh, Pa.

When? June 28-July 5.

What will be the program? Much the same as will be given at Northfield, July 10-17.

Who will lecture on the Mission Study Book? Mrs. Helen B. Montgomery.

What will be the text-books? For Seniors, "An African Trail"; for Juniors, "African Adventurers," both by Jean Kenyon Mackenzie.

Who are to be in charge of the school? The Northfield Committee—Mrs. Peabody, chairman.

What prompted the new school? The large increase in numbers attending the Summer School of Foreign Missions at Northfield last June; as the attendance was too large to admit of any additions in the future, a dividing of forces seemed necessary. A committee was appointed to investigate the twenty places recommended. The decision was in favor of Wilson College, Chambersburgh, Pa., for five reasons: Beautiful location; dormitory to accommodate from three to four hundred; large auditorium; reasonable rates, and easy accessibility from all parts of Pennsylvania, southern New York, Ohio, Maryland, West Virginia, District of Columbia and Southern States.

Eighteen Women's Boards have promised co-operation.

There will be the usual Bible study, conferences on methods, platform addresses, pageants, together with a fine display of literature and special attractions for the young women's societies and clubs.

Rates will be given on application to denominational boards. One dollar registration fee will be required on application for rooms.

Question by the Summer School Committee:

Where are you, reader, going to spend your summer vacation?

"Come with us and we will do thee good."—Mary Clokey Porter, chairman, 2828 Perrysville avenue, North Side, Pittsburgh, Pa.

THE CHALLENGE OF A GREAT TASK

BY BELLE J. ALLEN, M.D.

[In the April Review Dr. Allen's article treated the task of training women in medicine and nursing at the proposed college at Vellore, India, as an undertaking important, promising, closed to men, and challenging united effort. This number concludes the address as given at the Garden City Conference of the Federation.]

WHILE the task may be hopefully and confidently undertaken, it is not merely to give the women a chance, but because "the woman's cause is man's, they rise or sink together," and this makes it a justifiable missionary task.

The promoters of this Union Medical College for Women believe that this great task will make a tremendous contribution to the social uplift of India; that it will more quickly and more effectually break the mental shackles, and effect that greatly to be desired change of mind, so essential to the moulding of our womankind to the fuller day.

A neighborless world knows next to nothing of the significance of the second great commandment, "love thy neighbor as thyself." If the truth be told the Church itself knows little enough—witness the gifts per capita and the proportion of membership "not interested" in the need of the world nor the work of the Church outside its own chancel. And scant credit it gives, too, to this witness to a compassionate Christ,—while

the medical corps, with its branches of Nursing, Hygiene, Sanitation, Mothercraft, implanting Home Ideals, Mission Ideals, can modestly claim to be one of the fittest vehicles for interpreting this law of neighborliness.

"The body at its best, how far will this project the soul upon its way?"

And the moral no less than the spiritual regeneration of the people is ever the medical missionary's goal.

Not alone to the individual—and those who have suffered and found relief, alone know what that means—yet more, much more, is our great task an enlightenment in the community. In a unique and peculiar way we deal with groups in India, and through the Mission Hospital Christ is commended in daily, often in night-long loving kindness and devoted service. High and low caste, rich and poor, men and women, come to learn as John learned of him by what they see and hear done among their own people.

To be sure the doctor is kept humble by learning that the blind who received sight, was offended because he did not receive rupees also; by hearing vituperation because she was so unskillful as to bring a daughter into the world, when the expected son was betrothed and family affairs were all awry—yet——— and yet, bigoted Mohammedans, contemptuous Brahmins, complacent Buddhists and smug Confucianists all unite in saying "We have nothing even akin to this." And they learn through the unwritten language that words alone often obscure, that Christianity is not something to dispute about, nor to be put off and on like a garment, but a *grace* to live by.

Yes, the task of the Mission Hospital is to proclaim in one continuous song, through deeds of compassion that God is Love and not one who takes pleasure in human suffering or would inspire His people with abject fear.

But the greatest challenge of our great task is more than all these; i. e., the challenge to the devotion and loyalty of our Christian womanhood. "Ye shall be witness *unto Me,*" said our Blessed Christ. Ah! shall we examine in our own lives, with Him, *what* that witness is? "Bear ye one another's burdens and so fulfill the law of Christ."

The need *there* is so unspeakable, the crass indifference *here* is so immeasurable; with waste all around us, and with selfishness enshrined not only in our homes and in our churches, but in our individual minds and hearts! We have only to glance at the outpouring abandon of patriotism to express its real devotion, withholding neither property nor life, to realize, with humiliation, what "slackers," what shams are masquerading all about in the guise of religion. It is all ineffaceably disheartening to ponder over, until,—until there comes a fresh vision of Him, "whom not having seen we love," which restores and sustains in us His own attitude of mind towards this selfish, suffering, wayward, needy world. "If ye have not the Spirit of Christ ye are none of His," said one who saw a great Light one day and in consequence underwent a change of mind, and we, too, to-day, need to see more Light and so from our heart of hearts re-echo that wonderful prayer to the great Burden Bearer of the world to teach us how to give a true witness.

"AFRICAN ADVENTURERS" *

HERE is a real jungle book in which every boy and girl will delight. Miss Jean Kenyon Mackenzie, the author of *Black Sheep* and of *An African Trail,* has written this classic for juniors so full of color and life and thrills that it transports one to the African forests. There one meets most interesting black folk and becomes friendly with the two boys and their sister who are the leading characters of the story. This book, like all of Miss Mackenzie's books—is indescribable. There is the vivid, picturesque story showing marvelous human insight, there are countless fascinating pictures,

* *African Adventurers,* 128 pages, 16 halftones, by Jean Kenyon Mackenzie, published by the Central Committee on the United Study of Foreign Missions and the Missionary Education Movement. Price, 30 cents in paper, 50 cents in boards. These prices include postage. Order from your Foreign Mission Board. Supplementary material for leaders will be suggested in the REVIEW for June.—L. W. P.

from the little brown hut in the village to the home of the pigmies in the deep forests. Miss Mackenzie lets the young teacher, Assam, give the African impressions of the great adventures of missionaries, Livingstone, Moffat, Good and others.

This book should be used not only in Junior Societies, but in Sunday School classes. There could be no better way to bring the living Gospel of Jesus Christ straight home to the hearts of boys and girls than to take the six chapters for six weeks in place of the ordinary Sunday School lesson. It is the Gospel of Jesus Christ for boys and girls. There is an absence of preaching and a charming, bright naturalness that will win young and old.

BY LAWS OF THE FEDERATION

I. There shall be the following Standing Committees:
   1. On Home Base.
      (1) Methods of Work Among Women, Young People and Children.
      (2) Student Work.
      (3) Summer Schools and Conferences.
      (4) Publications and Literature.
   2. On Foreign Field.
      (1) Christian Literature for Women and Children in Mission Fields.
      (2) Interdenominational Institutions on the Foreign Field.

II. There shall be the following Special Committees:
   1. A Committee on Nominations to consist of three members, one of whom shall be new each year, to be appointed at the Annual Meeting by the President of the Federation.
   1. A Committee on Arrangements and Programs for the next meeting, to be appointed by the Executive Committee.

III. Membership and Duties of Committees of Federation:
   1. The Executive Committee.
      (1) The officers of the Federation and Chairmen of Standing Committees shall constitute the Executive Committee. A denomination not represented shall have the privilege of sending, at its own expense, its Federation Representative as a voting member of this Committee. Five members representing four constituent Boards shall constitute a quorum.
      (2) The duty of the Executive Committee shall be to have oversight of the work of the Federation, to suggest plans for the extension of interdenominational work, to arrange for the Day of Prayer and prepare a program for the same, to appoint special committees not already provided for, as may be deemed necessary ad interim, and to arrange for auditing the books of the Treasurer. It shall have full authority to take whatever action may be necessary in emergencies provided no financial obligation shall be incurred beyond that for which provision is made in the budget, and to fill all vacancies occurring during the year with the exception of committees otherwise provided for.
   2. Standing Committees.—The Standing Committees shall be appointed by the Executive Committee and shall be composed of not less than three nor more than nine members.
      (1) On Home Base:

      a. Methods of Work Among Women, Young People and Children:

      It shall be the duty of this Committee to secure information concerning approved methods of work among women, young people and children, to develop plans for increasing their interest in Foreign Missions and methods by which information may be imparted through lecture courses, institutes, conferences, normal study classes, etc.

      b. Student Work:

      It shall be the duty of this Committee to ascertain the present status of missionary work in the various schools and colleges and to secure through the student departments of the Boards, as far as is practicable, the regular presentation of Foreign Missions and systematic Mission Study.

      c. Summer Schools and Conferences:

      It shall be the duty of this Committee to make a study of existing summer schools and to indicate locations which seem strategic points for other schools or conferences.

      d. Publications and Literature:

      The Central Committee on the United Study of Foreign Missions, as at present composed of seven members elected by seven

denominational Boards, shall constitute the Committee on Publications and Literature. This Committee shall plan as far as possible, two years in advance for the Foreign Mission Text Books and other Literature for woman's societies and affiliated organizations. These plans shall be presented for approval at the annual meeting of the Federation. This Committee shall arrange for editing and printing all publications authorized by the Federation. It shall give a report of the monies received and disbursed by the Committee and shall make recommendations concerning the use of any possible surplus. The books of this Committee shall be audited annually by an auditor nominated by the Committee and approved by the Federation. This Committee shall represent the Federation on the Committee of Twenty-eight. It shall have power to act in emergencies without concurrence of the Federation.

(2) On Foreign Field:

a. Christian Literature for Women and Children in Mission Fields.

It shall be the duty of this Committee to supervise the work of providing such Christian Literature for women and children of mission fields as is of interdenominational interest, to secure funds for the same, to make recommendations for publications, translations, editors, etc.

b. Interdenominational Institutions on the Foreign Field:

It shall be the duty of this Committee to gather information concerning Interdenominational Institutions for women on mission fields and to present the same to the Federation. This Committee shall be chosen from the Boards of Control of the Interdenominational Institutions.

IV. Meetings:

1. The Executive Committee shall meet at least once a year in connection with the annual meeting of the Federation. Meetings may be called in the interim by the President and Secretary or on request of three members of the Federation representing at least two denominations. The Recording Secretary shall notify the Federation Representatives of all actions taken.
2. When it is impossible for a Standing or Special Committee to transact business by correspondence and a meeting is necessary, such a meeting may be called by the Chairman or upon the request of two members of the Committee, with the approval of the President of the Federation.

V. Expenses:

1. Each Board, or group of Boards representing a denominational body, belonging to the Federation shall contribute to the expenses of the Federation by the annual payment of a sum based on its annual income.
   (1) Each Board, or group of Boards representing a denominational body, whose annual income for foreign missions is $250,000, or more, shall pay $100.
   (2) Each Board, or group of Boards representing a denominational body, whose annual income for foreign missions is $100,000, or more, but less than $250,000, shall pay $50.
   (3) Each Board whose annual income for foreign missions is $25,000, or more, but less than $100,000, shall pay $25.
   (4) Each Board whose annual income for foreign missions is less than $25,000 shall pay $5.
2. Expenses of delegates attending meetings of the Federation shall be borne by the respective Boards or by the delegates themselves.
3. Expenses of members of the Executive Committee attending ad interim meetings of the Committee shall be borne by the Federation.
4. Expenses of members attending called meetings of Standing or Special Committees shall be borne by the Federation.
5. An office expense not to exceed $50 annually shall be allowed each officer and Chairman of Standing Committees.
6. Expense accounts shall be countersigned by the President of the Federation.
7. An itemized budget shall be presented annually by the Treasurer to the Federation.

VI. Reports:

All Standing Committees are required to present written annual reports to the Federation, these reports having first been submitted to the Executive Committee.

VII. Amendments:

The By-Laws may be amended by a two-thirds vote at any annual session. No change which was not submitted to the Committee on By-Laws thirty days before the session shall be voted on at that session.

SEED THOUGHTS FOR MISSIONARY ADDRESSES

BY REV. CHARLES C. ALBERTSON, D.D., BROOKLYN, N. Y.

Missionary Themes and Texts

THE MISSIONARY MOTIVE. John iii. 16. "God so loved the world that he gave——."

What is the logical sequence of this great text? "I so love God that I give——."

Cardinal Newman and Henry George were engaged in friendly conversation, when Newman remarked, "I love men because Jesus Christ loved them."

Mr. George replied, "I love Jesus Christ because He loved men."

The Christian does not regard these propositions as alternatives, but as co-ordinates.

THE MISSIONARY IMPULSE. 2 Timothy iv. 7. "I have kept the faith."

In the interpretation of these words, everything depends upon our definition of the word "kept." We may so keep the faith as to suppress it by our selfish keeping. Paul kept the faith by disseminating it. This is the philosophy of John Bunyan's couplet,

"There was a man, and some did count him mad,——
The more he gave away, the more he had."

The only way to keep a spring of water living is to let it flow freely. There are flowers which bloom abundantly the more freely the blossoms are picked.

The impulse to give the gospel to the world is both economic and benevolent. "The church which ceases to be evangelistic is in grave peril of ceasing to be evangelical." In a sleet storm a sparrow found shelter under the wing of a dove. The dove saved the sparrow's life, and in doing so, kept her own breast warm.

Professor Mahaffy, of Dublin, says in closing his book, "What the Greeks Have Done for Modern Civilization," "So now, when my part in the race is nearly run, there remains to me no higher earthly satisfaction than this,—that I have carried the torch of Greek fire alight through a long life; no higher earthly hope than this,—that I may pass that torch on to others."

THE MISSIONARY SPIRIT. Romans x. 1. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. Romans ix. 3. "For I could wish that I myself were accursed from Christ for my brethren, my kinsmen, according to the flesh."

The great apostle never more closely approached the viewpoint of the Master than when he affirmed his willingness to be lost if thereby Israel might be saved. Vicarious love can no further go. This is the "mind that was in Christ," this His self-emptying—not only to be willing, but to be glad, to bear stripes for others' healing, to be wounded for others' transgressions. The little daughter of a missionary, as she looked out through the car window on the sun-baked plains of India, said to her mother, "It isn't nice at all, is it?" The mother replied, "No, dear, that's the reason we came."

This distinguishes the missionary of Christ from the missionary of commerce: the latter goes where there is most of material good to gain; the former goes where there is least of material advantage to hope for. The spirit which deliberately seeks the waste places of the earth is not natural; it passes ordinary understanding. Yet this spirit is so deeply implanted and widely disseminated among the best type of Christians that no surprise was expressed when, a short time ago, six volunteers were needed for foreign fields, four of them for fairly comfortable stations, and two for pioneer work in the midst of unimaginable difficulties, and of six applicants

who responded, *four asked to be sent to the hard fields*. This is the spirit of the soldier who regards it as the highest honor to be assigned to the post of greatest peril.

THE MISSIONARY PRINCIPLE.

"We have too poorly learned to distinguish between passion and principle, between impulse and a settled purpose. If some touching tale is told, some piteous appeal for help is heard; if some crowded gathering is swept by a wave of enthusiasm, we yield to the impulse, volunteer our service, give our money, fling ourselves into the breach. But after all, this is not loyalty to the missionary program. Emotionalism will die down and leave us stranded as by a receding tide.

"It is better to quench the mere sentimental impulse, to cling to a sense of what is right and what Jesus Christ demands. If we undertake a definite work because God calls us to it, because we are the channels through which the current of divine pity is to flow to a needy world, we have a principle of action which will bear us on through ingratitude, disappointment and discouragement and even apparent defeat."

Illustrations of Devotion

Rebecca Cox, of Galway, N. Y., left a legacy of $800, all earned by weaving carpets, to a woman's missionary society.

At the funeral of a devoted pastor in Boston, one of the Chinese converts of his Sunday School sent a sum of money in an envelope to the committee in charge of the funeral services, with this note: "I send money for missions, instead of flowers. I think the pastor would like that."

A colored boy in one of the freedmen's schools in the South was so dull and slow to learn that it took him three years to do the first year's work. He did the second year's work in two years, but in the third grade he made such poor progress that the teacher said, "You would better give it up; you will never be a scholar." The boy left school and went to work in a blacksmith's shop. A year later the teacher was near the boy's home and called to see him. She found him in a little shed, teaching a class of younger children; as she stood outside the door, she heard him say, "This letter is a, this letter is b, this letter is c, etc." He had not learned much, but he had caught the spirit of the school, and it had led him to pass on what little learning he had received.

Some Suggestive Sayings

"Every unfulfilled prophecy should be an accusing conscience in the breast of the Christian Church."

"Shall we give the other nations the good we have, and keep back the best?" —*Mrs. Helen Barrett Montgomery.*

"If Christianity has not a message for all men, it has no message for any man."

"In our moments on the mount we sing of Christ's love demanding our lives, our souls, our all, but, out of sight of the mount, we provide for our own wants first, and give Him the residue."

"The best thing any man can have is a religious experience, and the best thing any man can do is to be loyal to that experience."

"Why do we find no description of natural scenery in Paul's writings? Did he see no beauty in Athens, in Rome, in the orange-scented islands of the Ægean? Ah yes, but he had seen a vision of another kind. Natural beauty had not been able to save the world. What Paul had seen in Christ promised the salvation of society, the redemption of the race."

The purpose of the Young Men's Christian Association is finely stated by one of its earliest leaders: First, to bring men to Christ; second, to build men up in Christ; third, to send men out for Christ.

The great estates of the nobility in Austria sometimes have a triple gateway. One is for ordinary occasions, one is for festal occasions, but the central one is for the king when he comes to visit the castle. God deserves our best.

Anciently, in the conquest of foreign lands, the order of entrance was: armies, commerce, religion. For something more than a century, religion has been first, commerce has followed; armies are to be outgrown.

NEWS FROM MANY LANDS

AFRICA

The Decalogue in Africa

"THE Ten Tyings" is what the Bulus of West Africa call the Ten Commandments, says Miss Jean Mackenzie in her interesting volume, "Black Sheep." She describes the toilsome effort with which these people first learn the "Tyings," and then try to practise them. They toil and sweat to make a place in their minds for the verses of the twentieth of Exodus. "Pray with me," a woman will say, "that I may learn this Tying. Others I can learn, but this about the Sabbath day will kill me."

What struggle of heart and anguish of spirit does the effort to follow the commandments not entail! Miss Mackenzie recounts some wonderful stories of how consciences become sensitive and highly developed through the action of God's Spirit. Here is a woman who walks three days—sleeping two nights by the way—in order to submit to the missionary a case of moral uncertainty. Alone among the villagers she belonged to "the tribe of God." "We are watching the walking that you walk," say her neighbors. "If it is indeed a good walking and it is a straight path we too will arise and follow after you." Her son had found an old cutlass in the forest. Is it right for a Christian woman to keep it in the house? "Does it not spoil the eighth Tying?" Hence the long journey to the missionary for moral guidance.

Does It Pay?

TWENTY-SIX years ago there was not a man in all the region of Luebo that had heard the name of Jesus. Now there are over 15,600 believers. Twenty-six years ago there was not a man that knew a letter in any alphabet. To-day there are 15,400 in day schools and 32,000 in Sunday-schools. Twenty-six years ago there was not a man, woman or child in all that great region that could utter a syllable of intelligent prayer. When Bishop Lambuth was there he estimated that at six o'clock every morning 20,000 people gathered in the various villages for morning prayer. And this is but one of the ten missions conducted in Africa by the Southern Presbyterian Church.

Facts About Africa

NEARLY one-fourth of the earth's land surface is comprised within the Continent of Africa.

It is as far around the coast of Africa as it is around the world.

Every eighth person of the world's population lives in the Dark Continent. The blacks double their numbers every forty years and the whites every eighty years.

There are 843 languages and dialects in use among the blacks of Africa. Only a few of the languages have been reduced to writing.

The coal fields of Africa aggregate 800,000 square miles; its copper fields equal those of North America and Europe combined, and it has undeveloped iron ore amounting to five times that of North America.

Africa has forty thousand miles of river and lake navigation, and water powers aggregating ninety times those of Niagara Falls.

One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four states like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio. Throughout Africa there is one missionary for every 133,000 souls.

Almost the entire continent is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States.—*World Outlook.*

Handicapped Schools

THE schools in the West Africa Mission of the Presbyterian Church are well attended. "It is really surprising,"

writes one of the missionaries, "how, with neither slates nor slate pencils, paper nor lead pencils, and a limited amount of chalk; no gospels to sell and no cloth to make charts, these teachers are conducting schools. Of course, there are a great many old slates scattered about among the children that are gathered up and brought into school, but slate pencils are wanting. At Efulen they have a fairly good supply of chalk, and the children are writing on their slates with chalk. Some, however, have neither slates nor chalk, and write on plantain leaves with a sharp stick."

Buried Like a Chief

MRS. CRAWFORD writes concerning the work at Mulongo's: "A young convert was dying, and his father sought to bring in a diviner. 'No,' said the dying Christian, 'I do not need him. This sickness is the will of God. If God takes my life, all is well; I know where I am going.' He died with the name of his Saviour on his lips. The four Luanza Christians living at Mulongo's made him a good coffin. 'What!' said the people, 'they bury this "child of God" like a chief. See how they honor their dead. These Christians are a great people, truly.' The lad's parents and relatives were greatly pleased, and have since been attending the meetings."

For African Mothers

ANNOUNCING as its aim "the awakening of sympathy for the native and colored mothers in the hearts of the white ladies of the country," the African Mothercraft League was quietly commenced four years ago by the General Secretary, a missionary lady in Natal. The work began with the publication in Zulu of a bi-monthly paper containing practical articles on care of home and health, Christian training of children, Bible stories and Scripture Union Portions. It is now published in five languages, including English and Dutch. It is used not only in all the states of the Union of South Africa but in regions beyond, including Nyasaland, Northern and Southern Rhodesia. The price of the paper has always been only twelve cents per annum—one penny for each member.

This good work is supported by European ladies in the larger towns of the Union. These ladies pay an annual subscription, hold drawing-room meetings, and receive semi-annual reports.

In four places in Natal these ladies have aided in the opening and supporting of native women's homes. In Johannesburg they are working for a "Helping Hand Club" for native girls.

Salvation Army in South Africa

A STIRRING account of the advance of Salvation Army missionary work in South Africa is given in a report issued from international headquarters. The first attempt by the Salvation Army on an organized scale to evangelize the heathen people of Africa was made in 1889, when an expedition set out from Capetown for Natal. When the late General Booth visited South Africa, in 1891, he dedicated a party of officers to take the army flag into Zululand, to plant which the officers had to practice severe and ceaseless self-denial. The people they lived among knew nothing of civilization; the climate was very taxing; there were no buildings of any sort available for shelter until they built their own rude huts.

At the time of the late General's last visit to South Africa, in 1908, he held several meetings with the natives, as many as seven thousand Zulus being present at one gathering, and he planned for further organized effort on their behalf. At present, nearly one hundred officers are devoting their time and strength for the salvation of the natives; eighty-four corps and societies are in operation; many industrial settlements have been established, and fifty-four day-schools for native children are being carried on.

IN MOSLEM LANDS

Lines of Approach to Moslems

THE World's Sunday-School Association has placed a worker on full time in the Anglo-Sudan and Durfur, which is almost wholly Mohammedan, and in which practically no missionary

work has been done. Rev. Stephen Trowbridge has been spending considerable time in the Sudan, "a vast country and very fertile." Another worker will be in training in Cairo for the secretaryship of Turkey and Asia Minor at the close of the war.

A great service being rendered to the Moslem field is the preparation of literature. There have just appeared from the press in Cairo two valuable books in Arabic, a translation of Beardslee's "Teacher Training with the Master Teacher," and "A Master Builder on the Nile," which is a biography for boys of Dr. John Hogg, a pioneer missionary in Egypt. Thirteen thousand copies of "Sunday-School Helps" in Arabic are being sent out every week throughout Egypt, the Sudan and Arabia. Twenty-seven thousand five hundred illustrated story parables have been published and used throughout the field to promote personal work, and reach the minds of the children. Over 7,000 tracts for Moslems, by Dr. Zwemer, have been put into Sunday-schools and Bible classes.

Kept Alive by Americans

"THE people left—just a remnant—in the Urumia district of Persia are a monument to the love, sympathy and philanthropy of America. The direct saviours are the American Presbyterian missionaries and the American consul." This is the testimony of Mar Shimun, refugee patriarch of the Nestorian Church, in a letter addressed to the American nation and translated from the original Syriac by the London secretary of the Archbishop of Canterbury's mission.

From the outbreak of the war this feeling has been general among the population of western Persia, and even Persian Moslems are looking to Christian America for relief from starvation. The affection of the Persian people for the American Presbyterian missionaries is deep and lasting. The deaths of Dr. Wilson, Mrs. Shedd and Mrs. McDowell at their post as the result of their work for these distressed people have made an impression that can never be effaced, and cannot but count for great good in the years to come when peace is once more restored. It is the American Christians who must help rehabilitate the remnant of these starved hordes. The only solution of the problem is for speedy help from America to buy cattle and farming implements, house materials, clothing, seed, etc.

$5,000,000 a Month for Relief

THE American Committee for Armenian and Syrian Relief is enlarging its program as the needs which it is seeking to relieve grow more intense.

Reports from different distributing centers show that there are something like 1,100,000 destitute people dependent upon this Committee for food and clothing and this condition will continue for some months yet. The Committee considers that five dollars per capita per month is none too much in view of the loss in exchange and the high price of food. This will mean at least $5,000,000 a month to meet the absolute requirements of the field. A large proportion of these refugees are women and children. Twenty thousand children are on the Relief Committee lists in the Russian Caucasus alone.

All printing, postage, collecting and administrative expenses from New York are met by two members of the Committee. One hundred cents of every dollar given for relief that reaches the treasurer in New York is cabled through trustworthy neutral agencies to the Embassy or Consuls at various distribution centers. These government officials, together with missionaries and other reliable representatives, constitute the commissions that administer the relief without drawing any salary or compensation from the funds.

Looking Ahead in Turkey

THAT the American missionaries in Turkey are not only staying at their posts and meeting present emergencies, but are also making statesmanlike plans for the future is evident from the following extract from a letter received from Constantinople:

"After the war we shall need to hold

our 'All Turkey Conference.' The place in which this conference can best be held cannot now be determined. The time will then be ripe. We shall need to have with us in this conference our Bible Society friends (both the British and the American), representatives from the Y. M. C. A. and the Y. W. C. A., delegates from the home offices, and the field workers. All these will need to meet in conference for the purpose of readjusting our work to fit the new conditions which the political settlement upon the issues of the war will demand. It is quite likely that these new conditions will call for a reapportionment of the work of all the societies represented in the Levant. It would seem that within one year we might hope to realize such a conference. Possibly a temporary arrangement might answer for the Turkey field until such a survey as the suggested conference would afford can be made."

A Light in a Dark Place

ONE of the graduates of the Resht grammar school, an Armenian girl of sixteen, has been spending the winter with her mother, a wine seller in a neighboring town. At first she was very unhappy in her unpleasant surroundings, but she determined to do what she could for the Master, whom she had learned to love sincerely. She opened a Sunday-school, at which she has Greek, Armenian and Moslem pupils. Sometimes she has had as many as twenty-five in attendance, but more commonly about sixteen. At a recent meeting a missionary who was visiting in the town attended. It was interesting to see how faithfully she tried to follow the model of the Sunday-school in Resht and yet how well she was adapting herself to the changed conditions. The older pupils had learned the commandments, and others individual verses, while the younger ones were asked to give three names of God—love, light and the shepherd. The whole was a bright light shining in a very dark place. This is an example of how the Gospel awakens Orientals and makes them desire to pass on to others the benefits they have received.

INDIA, BURMA, CEYLON

A Conscience Clause in India

A PROPOSAL having been made to introduce a "conscience clause" in all schools in India receiving a grant from the Government, the educational section of the Edinburgh Continuation Committee, together with home and foreign representatives of British missionary societies working in India, is engaged in a careful consideration of the question and its bearing on missionary work.

The National Missionary Council of India has passed the following resolution:

"That all education given by missions or missionaries must be radically Christian, centering in the revelation of God in Jesus Christ, and including instruction in the Bible as the greatest of books for the teaching of truth and the building of character, and at the same time as a book necessary to the understanding of the history and literature of Christian peoples. We therefore claim a definite sphere in which we may give practical expression to this conviction. On the other hand, Christian principle requires both respect for rights of conscience and the exercise of fairness and justice. The problem of reconciling these two aspects of Christian duty has always engaged, and still engages, the attention of missionaries, and it is essential that they should solve it for each new set of conditions by their own spontaneous action."

Secret Believers in India

MANY educated men in India have been profoundly attracted by the beauty of Christ's character but they are not willing to make the sacrifices involved in identifying themselves with His followers. Sherwood Eddy reports an interview which he had with the leading Hindu of Western India, Sir Narayan Chandarvarkar.

Among other things he said: "I am a Hindu, but I believe in Jesus Christ as the highest fulfilment of Hinduism. I have a picture of Christ crucified in my bedroom, where I can look daily upon it. I have not only read through the entire Bible, but I read it every night

before going to bed. Every morning I spend from six to seven o'clock in prayer, meditation and devotional hymns. I believe Jesus Christ to be unique in His character, His teaching, His power to save and help men, and especially in His dynamic and world-wide social program. Although a follower of Christ in my daily life, I do not take the outward step of baptism because as at present interpreted in the popular mind it means not only to accept Christianity, but to reject and denounce Hinduism. This I cannot do, for I believe that God has been in our past history and revelation."

A Hindu Life of Christ

A LIFE of Christ in Tamil has been written by a Hindu, in such a way as to appeal to Hindus. The style is clear and simple and the book shows a reverent spirit of admiration and love. The incidents of Jesus' life are illustrated very happily by quotations from non-Christian authors. The author is Mr. Harihara Aiyer, of Ambasamudram, and he has also written a life of Paul. "We can imagine no better books," says *The United Church Herald,* "to present to Hindus who are sympathetic towards the teachings of Christ or for Christians who wish to understand how a devout Hindu regards the life and teachings of our Master. We are informed that already the book is being used for moral instruction in some Hindu schools."

Caste in the Church

VADAKKANGULAM, Roman Catholic stronghold of Tinnevelly, was founded a century and a half ago. It was the practice of the church authorities to recognise the caste scruples of the higher caste converts, who were given separate accommodation and preferential treatment in church. Within recent years the church authorities decided that it was not desirable to encourage caste in the church and accordingly demolished the partition wall. The Vellala converts resented this innovation and a long and bitter controversy resulted. The Vellalas seceded from the church and set up a place of worship of their own. Recently they intimated to the American Lutheran Mission at Nagercoil their willingness to embrace Protestantism, and 300 entered that mission.

Summary of Foreign Mission Work in India

TOTAL Number of Societies 120, including 39 Americans, 37 British, 2 Ceylon, 10 Continental, 5 India, 3 International, 6 Independent, and 12 Indigenous.

Number ordained missionaries	1,358
Medical missionaries (115 men; 163 women)	278
Lay missionaries (men)	358
Married women (not doctors)	1,279
Unmarried women (not doctors)	1,417
Total foreign missionaries	4,635
Ordained natives	1,270
Unordained natives (teachers, preachers, Bible women and other workers)	34,084
Total ordained and unordained	35,354
Principal stations	783
All other sub-stations	10,217
Church organizations	4,088
Total number professed Christians	916,773
Total native Christian adherents	1,471,727
Sunday-schools, 10,872; membership	422,135
Native contributions in U. S. gold	$573,454
EDUCATIONAL WORK	
Universities and colleges	37
Total students (only 60 females)	4,982
Theological and Normal Schools	141
Students (male, 2,350; female, 1,237)	3,755
Boarding and high schools	576
Pupils (male, 55,937; female, 15,110)	77,400
Industrial Training Institutions	148
Pupils (male, 5,042; female, 3,925)	8,999
Elementary and village schools	11,503
Pupils (male, 159,045; female, 76,029)	361,726
Kindergartens	27
Pupils (boys, 397; girls, 466)	972
MEDICAL	
Hospitals	170
Dispensaries	355
Hospital in-patients in one year	61,612
Dispensary treatments (one year)	2,072,537
Outside patients visited	44,020
Total individual patients	1,943,464
Total treatments	3,605,597
PHILANTHROPIC AND REFORMATORY	
Orphanages	180
Inmates (boys, 4,761; girls, 7,522)	13,400
Leper Hospitals and Asylums	59
Inmates (Christians, 2,508)	4,815
Institutions for the Blind and Deaf	8
Pupils (male, 136; female, 204)	340
Rescue Homes, 8; inmates	360
Homes for Widows, 15; inmates	410
Industrial Homes, 19; inmates	1,134

WORK OF THE THIRTY-NINE AMERICAN SOCIETIES IN INDIA

Total number of missionaries, 1,667; of whom 527 are ordained; 513 married women and 480 unmarried, and 118 medical missionaries.

Ordained native preachers, 686; unordained native preachers, teachers, Bible women, etc., 13,746.

Total missionary force, foreign and native, all classes of workers, under direction of American Boards or Societies, 15,413.

Principal mission stations, 350; substations, 4,511.

Church organizations estimated at 2,488; total number of members in 1910, 418,775; total adherents, 725,321. Canadian Baptist and Presbyterian Societies included in figures above.

WORK OF THE THIRTY-SEVEN BRITISH AND SIX AUSTRALASIAN SOCIETIES

Total number of missionaries, 2,160; 1,272 of whom are women.

Native workers of all classes, 15,778.

Principal stations, 638; sub-stations, 2,074.

Church organizations, 763; members, 352,758; adherents, 554,170. — From *Missions.*

CHINA

Chinese Christians Protest

THE Chinese Church has been deeply stirred by the recent developments in the movement to make Confucianism a state religion. Two years the propaganda has continued, and now it has come to a crisis, with the definite submission to the constitutional convention of an article reading: "In our national schools Confucianism is to be considered the only basis of true morality."

Throughout the republic the challenge has been taken up by representative leaders of the Christian Church, and opposition has been voiced in pulpit, press, mass meetings and even at Peking. At least 1,000 representatives from different churches of Shanghai attended one meeting of protest. At that time 1,000 protesting letters had been recorded by the ministers' association of Shanghai.

Prominent among the Christians' objections to the proposed law, as reported by the Chinese *Christian Intelligencer,* are these two: To erect a state religion at this time, when unity of purpose throughout the republic is vital, would arouse dissension among Confucianists, Mohammedans, Protestants and Catholics; and to require Christians to pay for the upkeep of Confucianism as a state religion would stir up sentiment against the government that it cannot afford to arouse.

An appeal has been distributed in all parts of China, protesting "in the name of 3,500,000 Christians" against the proposed action as "an invasion of the rights of the citizens of the Chinese republic." The appeal is supported by Catholics as well as Protestants.

For Navy Men in Shanghai

A SMALL Bible class of men in the Navy Young Men's Christian Association in Shanghai has now grown into a club with about fifty members, who stand for clean living and the development of the fourfold nature. All use the Enlisted Men's Prayer and Daily Reading booklet, and also meet together every Saturday night for dinner and definite Bible study. They promote the regular Sunday afternoon meeting held in the building, look after all the music, and make the meeting the success it has become. Every ship in the harbor is covered on Sunday, and in this, too, the Club helps.

The secretary, James A. Blyth, is impressed by the opportunities for personal work which he is having. He says: "It's beyond belief how ready the men are to talk about their soul's salvation. Away out here they know one must have a power outside oneself to live straight. One listening to the unburdening of men's hearts, as I am privileged to, hears this over and over again: 'I got lonely; there was no place to go so I just drifted into the saloon and house of ill fame. I will have to ship over, I can't go home,' —and more. With an adequate building we could prevent a great deal of this."

Final Blow to Opium Traffic

THOUGH China has made so brave an effort to stamp out opium, the traffic could not cease until March 31, 1917. Up to that time opium could be imported into China from India under a treaty with Great Britain signed in 1911, and this traffic was the monopoly of the Shanghai Opium Combine.

Anticipating the end of the opium connection with Great Britain, the Chinese Government recently communicated with the British Minister in Peking, requesting that a British envoy be deputed to China to head an investigation into the opium-suppression campaign in China. At the same time circulars were sent to all the provinces preparing them for the impending complete extirpation of the traffic as follows: (1) All the opium plantations in the land were ordered to be swept away during a period of three months from September to November, 1916; (2) the trading in opium had to be entirely stopped between December, 1916, and March, 1917; (3) smoking of opium is to cease in a period of three months from March to June, 1917.

The Shanghai company offered $16,000,000 for the privilege of an extension, and in October last threatened to withhold the duty on the remaining cases imported—a loss to the government of about $5,000,000, but President Li and his cabinet would accept no compromise.

The Results of "Hammering"

"THE secret of successful missionary work is steady hammering," writes Rev. A. A. Fulton, D.D., of Canton, China.

In 1850 there were only two or three hundred converts in the Empire. When I came to China in 1880 there were about 13,000 converts. To-day the converts number close to 300,000, and probably one million adherents. *Hammering does it.*

For instance, at Chik Hom the prejudice was bitter, the first convert driven away, the chapel, an ordinary shop, looted and the preacher driven off, but we went back and hammered away. Now we have 300 converts and they are planning a new building. At a mid-day meeting a subscription was started and in less than half an hour $1,400 was subscribed. They are planning a building to seat 1,000 members. The old building, costing $3,000, will be sold and a new one worth $7,000 erected in its place.

Chinese Women Get New Outlook

NINETEEN of the women enrolled in the Women's Bible School at Ningpo, China, at the beginning of the school term, were not able to read. Each one of those who remained to the end of the term, however, went away with her Romanized New Testament and Hymn Book, and other small books, able to read slowly and pray and sing, happy in what she had received, and some of them eager to pass it on to others. This form of evangelistic work seems to be profitable, bringing the women from their homes, with all their cares, into clean, cheerful atmosphere, into daily contact with Bible teachings and living, with regular Sabbath services, mid-week and other meetings, morning and evening worship, where they are taught to think and do for others.

At the call for help for famine sufferers, these women put aside their books for several afternoons, and went to work with a will, making quilts, garments, shoes and caps, which were sent to Yu-yao for distribution among the destitute. At Christmas time, when three dollars was given for an extra dinner, they voted to keep one and give two into the offering for Foreign Missions, to be sent home to the Board. The entire sum from the school for that purpose amounted to ten dollars.

JAPAN—CHOSEN

An Anti-Christian Magazine in Japan

A JAPANESE magazine, the *Dai Kokumin* (Great Nation), has devoted four numbers recently to a virulent and sustained attack on Christianity. The cartoons on the cover constitute a shocking attempt to inspire hatred of Christianity and contempt for it by an outrageous representation of the

Christian religion symbolically as a human-headed dog, or of Christ himself as a monster with the upper part like a man and the lower part like a dog, nailed to a cross and threatened with destruction by the uplifted foot or the clenched fist of a figure representing the aroused spirit of Japan fighting victoriously to rid the country of a hateful and dangerous intruder.

The greater part of the text of the magazine is taken up with skilful appeals to the national prejudice, with indignant denunciation that the Christians should believe God Almighty to be superior to the Emperor, with unblushing and criminal slander against prominent Christian men, with malicious retailing of all possible difficulties and scandals among Christians, and with interviews in which prominent men express their disapproval and dislike of the Christian religion. In securing the latter, the editors have not scrupled to make use of downright fraud, for one prominent man quoted in its pages has declared that the alleged interview with him was made out of whole cloth and has forced the magazine to publish an apology.

The Buddhist Attitude Toward Christianity

REV. J. B. HALL, a Presbyterian missionary in Japan, sends the following story, told him by a Japanese friend, as an illustration of the attitude of many Buddhists towards Christianity.

"I have a friend who is a very strong Buddhist and his wife is the daughter of a Buddhist priest. I was calling on the family a few days ago when, as we were talking of our religions, the wife said 'I send my children to two Sunday-schools. One is the Christian, the other at the Gobo Temple.' When asked why she, the daughter of a Buddhist priest and the wife of a strong Buddhist, should do this, she said: 'We have many visitors at our house. Whenever a Christian calls on a visit or for business, he or she never drinks saki nor smokes tobacco, and I have heard that they never visit a house of ill repute. I do not know which teachings are better, but when my father, a Buddhist priest, calls, the first thing he asks for is his wine, and then his tobacco, and I know he is not averse to visiting houses of ill repute. The same is true of all our Buddhist guests. I want my children to act like Christians, and it is for this reason I send them to the Christian Sunday-school'."

National Sunday-School Work

JAPAN is coming to the front in its Sunday-school work. Recently the following departments were created by the National Sunday School Association of the Empire: Teacher Training; Adult; Home Department and Cradle Roll; Elementary; Young People's, including Intermediate and Seniors. Later it is hoped to have departmental superintendents appointed for each of the thirty-two Branch Associations of the National Sunday School Association, so that the responsibility may be spread and the Sunday-school work developed along modern lines throughout the country.

Training Christian Workers in Chosen

A METHODIST missionary in Korea writes:

"In our class work we give class leaders', exhorters' and local preachers' courses, to which others are also admitted according to their grades. In the evening we have evangelistic services. A spirit-filled young Korean preacher from the Kongju District assisted in the class and preached every evening. From the beginning the windows of heaven seemed to be open to pour down a blessing. The preaching service was followed with testimony and confession meetings, and then in my own room, following the close of the public evening service, I held further meetings for those who wanted special consultation and prayer. The room was often filled and one night it was packed with people weeping aloud and confessing their sins. Great victories were won. Also in the mornings we had prayer meetings before sunrise. As a result several promising young men will go to Seoul to study in the Pierson Memorial Bible School. This is the first class of the season. Several others follow."

Eager Korean Bible Students

AT the annual session of the Men's Winter Bible Class in Pyengyang, Korea, 675 men paid the enrolment fee of ten sen (five cents), for the two weeks of Bible study; and in addition, 138 students were registered for the Bible Institute which began the same day and continued one month longer. The regular classes of the Pyengyang College and Academy were suspended, and 246 of these students were enrolled, making a total of 1,059 men and boys in attendance. A group of about 150 men who were especially interested in becoming better teachers spent an additional hour each day in a normal class. These men expect to give from one to three weeks' time free, teaching local Bible classes throughout the Pyengyang territory.

Daybreak prayer meetings were held during two weeks of the Bible conference. Six hundred men attended the first morning when the thermometer registered ten degrees below zero; and even twenty-two degrees below didn't keep that multitude of earnest men in bed, for the prayer meetings kept increasing in size until the last morning there were fully nine hundred eager men in attendance at 6 A. M.

For Korean Lepers

THE Mission to Lepers reports:

Another matter of encouragement is the number of important openings that are being brought to our notice just now. The Japanese Government in Korea are proposing to set apart an island for the reception of lepers, where they intend forming a small colony, and placing the whole under the management of missionaries. In this effort the Mission to Lepers is asked to join. No restriction will be put upon Christian effort.

"Besides this there are several places in Korea where help is asked for in order to secure some provision being made for the lepers who abound in those districts and who are in the extreme of destitution and misery."

The Mission to Lepers has for some years conducted an asylum at Fusan, Chosen.

ISLANDS OF THE SEA

A Strong Samoan Church

THE Samoan Church was early taught that Christianity brought with it responsibility to others. Within ten years after they first heard the Gospel Samoans left their land to avenge the death of John Williams by preaching the Gospel of Peace to the natives of the New Hebrides. To their credit lies the evangelization of Rotuma (North Fiji), Loyalty Islands, Niue, Tokelau, Ellice and Gilbert Islands. Today Samoan Christians are doing great work in Papua and Northern New Guinea. The missionary spirit has undoubtedly been a great factor in building the strong church in Samoa today.

The burden of the work in Samoa was later thrown entirely upon the Church, and its members were expected to maintain their own ministry.

Immediately the Church in Samoa became self-supporting and it was made self-governing. It appointed its deacons, and held its own church meeting, and conducted its own affairs, but always in close connection with the other churches in the district. These have freedom within limits. The Church of Samoa has not made the mistake of becoming too independent; while each church is left free, a strong bond of union is maintained with all the other churches of the district.

Neglected Mindanao

MINDANAO, the second largest of the group of 3,141 islands which make up the Philippine Archipelago, has a coast line of approximately seven hundred miles. At present not more than probably one-fifth of this distance is covered by missionary activity. The 500,000 inhabitants are divided into twenty-two different tribes, not including some of the peoples who have gradually found their way there from the northern islands. In most cases the various tribes have their distinctive languages, and not infrequently the inhabitants of one village are unable to communicate with those of closely adjoining villages, except by interpreters. Up to the present time, of these twenty-

two tribes only four or five have been touched to any extent, and the fact is that almost the entire great interior of Mindanao, with its hundreds of thousands of wild and practically savage people, is even yet without a single missionary. The efforts of the present forces at work on the island have been able to reach along the coasts and but a few miles anywhere into the interior.

Great Sunday-School Rally in the Philippines

INSTEAD of the usual annual convention, the Philippine Islands Sunday School Union held in Manila a Sunday-school Rally, the largest single evangelical affair ever held in the Islands.

Sixteen hundred people came in on three trains, arriving at the Central Station at the same time. One thousand friends with bands of music were waiting to welcome them, and there was a fine parade through the streets to the theaters and church, where three simultaneous services were held. Each of the places was well filled, the theaters packed; but the big event was the afternoon meeting in the Baseball Park, at which there were some five thousand people in attendance. After plenty of enlivening music and two short speeches, the whole crowd knelt for a consecration service for power to go out and accomplish the two great things—the making of better schools and bigger schools. After that there was a torchlight procession that stretched out through the heart of the city for more than a mile, and created a splendid impression.

Industrial Mission in Borneo

AMERICAN Methodists are initiating successful industrial educational work in Borneo. One method of financing it is both novel and practical. The Sitiawan Industrial School is deriving revenue from rubber trees planted in 1910. Nearly 20 acres are beginning to bear, and the income will go to the support of boys whose families are unable to pay the usual boarding fee. Thirty more acres are to be planted with rubber and cocoanut. The Sitiawan village schools are assisted from revenue which comes from 10 acres of rubber. This is known as the Church Lot. The Bukit Lan (Sarawak) Industrial School has 250 acres of land and lots are being assigned to students to cultivate. In four or five years an income is expected from this source.

Among Chinese emigrants in Borneo idolatry—even among non-Christians—has practically ceased, because of the influence of the American Methodist mission. About Sitiawan it is the regular thing for non-Christians to come to the Methodist chapel to be married. There is no heathen temple for miles around. In Sarawak thousands of Chinese have taken up land, and some of the Cantonese immigrants are asking for Christian instruction.—*Record of Christian Work.*

The Needs of Java

THE island of Java is about the size of New York State, and has a population of over thirty-three millions of people. A few Dutch missionaries are working in scattered fields, and the Salvation Army is doing a good work in some of the larger towns. The Methodist Episcopal Church has about fifteen representatives. Many of the missionaries are teaching in the Chinese schools, and doing almost nothing for the native Javanese. Nominally the people of Java are Mohammedans. In point of fact, they are only a very little advanced over their old animistic religion. The Dutch government is gradually providing schools which will give them some knowledge of reading and writing. The native people of Java are said to be ready and willing to receive the Gospel message. Wherever aggressive missionaries have been able to reach them, there have been definite and encouraging results.

NORTH AMERICA

An Emergency War Fund

THE Presbyterian Board of Foreign Missions is asking for an emergency fund of $530,000 to meet conditions due to the war. This has nothing to do with what is generally known as war relief, in which the Board is doing its full

share, notably in Syria, but the increased cost of exchange, transportation, etc., has put upon the Board a very heavy burden which must be borne. The needs are conservatively estimated as follows:

(1) To pay for the regular work in China and Persia (the countries in which the rise in silver has been most acute) will cost over and above what it was estimated at the opening of the year, $47,197; (2) to give the missionaries in China and Persia the usual equivalent of their gold salaries, $59,000; (3) for extra cost of the travel of missionaries to and from the field (25 per cent. increase over normal times), $25,000; (4) excessive cost of freight and insurance upon the personal and household goods of missionaries (almost three times as much as in ordinary years), $3,500; (5) extra cost of the drugs and hospital supplies used in the regular mission work, $8,500; (6) relief given on the field to missionaries and the work of other Societies, $5,000; (7) losses of property on account of the war, $75,000. Other needs that are the result of the war bring the amount up to $530,000.

The First Five Hundred Thousand

A GREAT campaign for a million dollars has been under way in the Presbyterian Board of Foreign Missions. This has been due to the great need and opportunity for a forward movement in missions. Calls have come from Latin America, Japan, China, Siam, India and the Philippines for amounts ranging from $50,000 to $100,000 for immediate needs. There is also the call for over $500,000 for war emergency needs in the mission fields.

Campaigns of education and giving, held in Pittsburgh, Detroit, Cleveland, Chicago, St. Louis, Baltimore and Philadelphia, have resulted in greatly stimulated interest in missionary work and in gifts of from $35,000 to $102,000 in the different cities. The total promised to March 20th is $540,000. Over half of the desired million is secured and most of the proposed advance work in the various fields is assured. This is the time for preparation for a new advance in God's work.

Missionary Education Movement

THE Missionary Education Movement, which has completed its fourteenth year of service, does not organize anything new in the local church—its sole effort is to infuse the missionary spirit into the membership of every church through the existing agencies. Ten summer conferences are conducted and a bureau of correspondence, consultation and travel is maintained to cooperate with the leaders of denominational and interdenominational religious agencies in the promotion of missionary education. In fourteen years, more than one hundred thousand mission study classes have been held. Over two million members of these classes are now occupying positions of leadership in churches. About two thousand persons attended the conferences of 1916; many thousands have been addressed during this last year by the secretaries; thousands have attended the study classes, institutes and conventions in which these secretaries have taken part, and more than one million individuals have been reached by the printed material which has been distributed.

Protecting the Lord's Day

THE Lord's Day League of New England has issued its twenty-second annual report, which indicates that no unfavorable legislation has materialized in the New England legislatures the past year, although some was threatened which may appear in 1917. Fifteen bills were introduced in Massachusetts, most of them seeking to legalize certain sports, games, trade and business on the Lord's Day, but all were defeated. Several candidates favorable to intemperance and Sunday secularism were left at home by voters. The efficient union of Catholic, Protestant and reform forces in aggressive and defensive work is to be noted gratefully. The Governor of Massachusetts responded to the request of the League that military maneuvering and sham battles should not be permitted in Massachusetts on Sunday.

American Work in German Camps

THE state of war between Germany and the United States of America does not end the activities of the Gospel Committee for the distribution of the Scriptures and gospel literature among Russians in the German and Austrian war prison camps. The Scriptures and tracts are sent through a Swedish committee and the workers in the camps are pastors, returned missionaries, colporteurs, interpreters, subordinate officials and Christian men among the Russian and other prisoners. Recent dispatches encourage the belief that efforts to minister to the spiritual need of the multitude of war prisoners of various nationalities will not be prohibited or restricted. Therefore the Committee solicits the continued interest and support of all who can help in its gospel distribution. If, at any time, work for prisoners in the camps of Central Powers should prove impossible the Gospel Committee's assistance will be given to the needs of prisoners in other lands.

Some very encouraging letters from Russian prisoners tell of the spiritual results of the "Silent Evangelists." Evangelical churches have been organized in some of the camps, with from 20 to 200 members each. The members of these churches are doing active Christian work among their fellow prisoners. ("Gospel Committee for Work among War Prisoners," Edwin M. Bulkley, Treas., Bible House, New York.)

An Enlarged Missionary Training Institute

THE Union Missionary Training Institute, which has been training foreign missionaries in Brooklyn, N. Y., for over thirty years, has recently taken on a new lease of life with an enlarged program. It is now conducted under the auspices of the National Bible Institute of New York and has purchased a very much larger building in a convenient location on Clinton Avenue, Brooklyn. The new dean, Rev. A. J. Ramsey, is an experienced teacher and manager and has already set a new standard for the missionary training. The courses offered include elementary and advance courses in Bible Teaching, Language Study, Non-Christian Religions, Apologetics, Drawing, Missions, Sanitation, Nursing and Medicine. The Institute furnishes to men and women, at very low cost for board and tuition, an excellent opportunity to prepare for definite Christian work at home or abroad. The practical experience offered with the curriculum studies is of especial value. About 250 students have gone out from the Institute and are now working in many fields under twenty-six different boards.

A school for Christian workers is also held in connection with the Institute in Manhattan. This school has already trained many Christians in evangelism, Bible teaching and missionary service. The classes for the Spring term are to be held on Tuesdays from April 26th to June 26th at the Institute Headquarters, 214 West 35th Street.

Home for American Lepers

WHEN W. M. Danner, American secretary of the Mission to Lepers, accepted his relation to this work, it was with a quite exclusive eye to raising money for the benefit of lepers in the Orient, where the mission maintains so many gracious refuges for these most pathetic of all sufferers. But interest in lepers abroad naturally bred interest in lepers at home. People in general do not even guess how many cases of leprosy have developed in late years within the bounds of continental United States. Mr. Danner soon knew, and he found out besides that only two states —Louisiana and Massachusetts—have anything like proper arrangements for the care of such victims. He determined to endeavor to get a federal institution that should be equally open to all lepers from all the states. He found from several quarters hearty aid, especially from government and missionary doctors who had had Oriental experience. At the end of January, Congress passed the bill for a national leprosarium—a place to satisfy the hearts of those who "are

outcasts from society but still have human tastes and feelings," as John Early passionately wrote from the solitary confinement to which his leprosy condemns him in Washington.

Baptist Home Mission Schools

THE work of the Baptist denomination for negro education in the South began immediately after the Civil War, and they have now all told thirteen colleges and ten secondary schools. Not all of the institutions given the name of college have a standard college grade. In the thirteen institutions of higher grade there were last year 4,262 pupils, and in the secondary schools 2,401 pupils. The equipment of some of the schools is excellent, the most valuable properties being Bishop College, $130,000; Morehouse College, $130,000; Shaw University, $200,000; Virginia Union University, $300,000, and Spelman Seminary, $325,000. Plans are making for the expenditure of $85,000 more at Spelman Seminary, this money being a recent gift of the General Education Board. In the maintenance of these twenty-three schools the Home Mission Society spends less than $90,000 a year, while the fees from pupils and the direct gifts to the schools amount to probably five times as much. A large proportion of the students pay their own way or have their expenses provided by friends. The appropriation of the Home Mission Society goes only toward the support of teachers and the upkeep of buildings. There need be no fear that these negroes are being pauperized by what is being done for them.

Graduates of the Moody Institute

A "REVIVAL CONFERENCE" lasting six days was held in Chicago early in the year, in commemoration of the eightieth anniversary of the birth of D. L. Moody and the thirtieth of the founding of the Moody Bible Institute.

More than 12,000 students have gone forth from the Moody Institute—760 of them to the foreign field. Auxiliary associations are to be organized in many other cities of the United States and other lands where groups of former students are located.

The Institute last year sent fifty-three students into different theological seminaries of the United States. Doubtless no other educational institution has such a record.

A Business Men's Gospel Team

CHRISTIAN business men banded together and did effective Christian work on a large scale at Fairfield, Iowa. C. W. Wade was president and A. K. Harper, a brush manufacturer, is vice-president of the Business Men's Gospel Team of Fairfield. Organized six years ago, this Gospel Team is now known far and wide throughout Iowa and other states for their success in holding union evangelistic campaigns. There are twenty-seven men in the team, among them a member of the Iowa legislature, a banker, an editor, several college professors, and men in various other lines of business. They have had thousands of conversions, and have raised a fund which has been used in the religious education of many young men and women. In no case, however, do they accept money for their own services.

The Approach to the Indian

REV. C. L. HALL, D.D., writing out of long experience in Indian works, says:

"To deal successfully with people of different development we must recognize our common humanity. We are all made in the image of God. White people are inclined to show a supercilious air of superiority. We display the 'white man's burden.' In past years the United States government tried to prevent the use of the Indian languages by missionaries. They waged war against the Indian customs. The Indians came to think that Christianity consisted in talking English. Now, in the efforts of the Ethnological Bureau to conserve Indian history and life, we are inclined to the opposite extreme. Some idealize the Indian. Others look at him as a specimen for the museum. The mass are mere curiosity hunters. The missionary must discover a man like himself.

"What has brought me closest to the Indian heart is our common human seeking after God, of whom we all feel

the need. There are hills pointed out to us along the Missouri brakes where Indian men have spent days fasting and praying and sometimes torturing themselves to get supernatural help. It may be blind seeking after God, but so has been mine."

LATIN AMERICA

Reaching Mexicans in Texas

REV. I. G. CHASTAIN, a Southern Baptist missionary, who had been driven out of Mexico by war conditions, went in December to Houston, Tex., and opened work among the Mexicans in a ward of the city called Magnolia Park, five miles from the courthouse. The city mission board has bought land and built a tabernacle for the Mexicans, the Mexicans themselves doing most of the building free of charge. There are from eighty to a hundred Mexican families within easy reach of the tabernacle. Many own their own homes; others have bought lots and are building. This insures the permanency of the work.

He writes: "I mean to remain here for some weeks, hold a series of meetings and having organized the congregation turn it over to the Mexican brethren and move on to other places to do a similar work. I find it much easier to reach the Mexicans here than in Mexico, because here we do not have the opposition of the priests."

Methodist Work in Mexico

IN the recent district convention of Methodist workers in Puebla, Mexico, held early in January, daily classes were conducted in Bible and Mission Study, Aggressive Evangelism, Practical Methods for Sunday Schools and Epworth Leagues. Three hundred people looked at mission pictures and studied special prayer meeting topics in the evenings. "In several places," says Rev. F. F. Wolfe, "our work has made notable progress, under conditions of trial and often of personal danger. If the pastors were driven out, school teachers or other members of the church came forward and preached Christ crucified. And so goes forward the word of soul-saving, education, moral uplift, instruction in cleanliness and hygiene. All our schools and churches are fuller than ever. Some of the former are turning away applicants every day for lack of room. Our district slogan for 1917 is 'One thousand souls for Christ and doubled self-support.'"

Education That Counts

DESCRIBING the work of the Protestant Episcopal Church in Porto Rico, Bishop Colmore writes: "The country teems with children. In a territory just twice as large as Rhode Island, we have a million and a quarter people, and the population is increasing. Our problem is not lack of children, but rather how to give them a vision of life which will make them useful citizens and fit them to meet the conditions under which they are to live. Education must be the basis of such training, and the American government has done well in the establishment of an excellent public school system. But education which does not teach a people that the real object in life is Christian *service* is little better than none at all."

Porto Ricans Made Americans

UNTIL March 2, when President Wilson signed the Porto Rican Civil Government Bill, Porto Ricans have been, since the close of the Spanish-American War, a people without a country.

On April 12, 1900, the Congress of the United States passed a law providing for a civil government. This law deprived the people of Porto Rico of their allegiance to the King of Spain, but it did not provide for transferring their allegiance to the sovereignty of the United States. Indeed, it was difficult, if not impossible, for a Porto Rican to become an American citizen, because he had no allegiance to forswear. He was not an alien and he was not a citizen. The most important provision of the new law is to end this anomaly, which has existed for seventeen years. There is, however, a provision in the new bill granting leave to any one on the island to renounce his citizenship, provided his dis-

avowal be made within one year from the date of the passage of the Act. Thus, though citizenship has been granted in full, the individual Porto Rican has not been deprived of his liberty of choice, which, after all, is the essential thing in this question of citizenship.

Social Christianity in Brazil

THE workers connected with the People's Central Institute in Rio de Janeiro have not only been presenting the Gospel for the individual through their preaching services, Sunday-school and Bible distribution, but have seen the significance of the Gospel for the community as a whole. One of their achievements was the securing from the municipal authorities two large plots of ground, one for a playground and the other for an athletic field. A supply of modern apparatus and necessary material was secured. The mayor was present on the day of inauguration, furnished a band of music, gave a national flag and made an address.

A seamen's mission is carried on successfully, with reading and game rooms, lodging and meals, religious and social work. The large percentage of infant mortality in the community has led to instruction of the women in the principles of motherhood and the care of their babies. It is the business of the People's Central Institute to win the individual soul to Christ and to create a Christian civilization.

Patagonian Remedy for Measles

THE savage tribes of Patagonia believe that a great, good spirit created the world, but that the affairs of everyday life are in the hands of the evil spirit and his imps. A novel way of combating the influence of the latter is shown in the following story: "One day, when the snow was lying deep on the Cordillera mountains, suddenly two figures appeared upon the scene, both carried by galloping horses. One of them was a heavy-built Tehuelche, dressed in a skin loincloth and cloak and mounted on a gigantic horse. Upon the other horse, which was old and sedate, sat a young girl, looking forlorn and pitiable. Though the winds were bitter cold, she lacked almost every last shred of protection. Her face and body were blotched with the rash of well-developed measles. She stared before her, neither hope nor despair showing in her features. But the big barbarian constantly raised his rawhide whip to lash the poor animal on which the girl was riding, thus urging it into a gallop. Unearthly shrieks filled the air each time the whip descended on the emaciated trunk of the poor brute.

"These two were father and daughter. Demons had haunted his home and had found his daughter a ready victim. But demons hate cold and noise, hence this was the simplest way of compelling the hateful enemies to break camp and to return to their mountain caves."

Newspaper Evangelism

ONE influential paper in Buenos Aires, with a circulation of over 100,000, has been publishing each week quotations from the gospels, headed, "Christianity According to Christ." On receiving a query from an educated man as to the source of the quotations, the paper replied with an editorial, "Are You a Christian? Have You Read the Gospels?" One result of the editorial has been a large increase in sales of the Bible, the local Association distributing many Scriptures to university students. Within a few days the American Bible Society alone received 100 letters ordering Bibles.

EUROPE

Why One Church Gives

SINCE Dr. Campbell Morgan began his ministry, in 1904, the contributions from Westminster Chapel to the London Missionary Society have risen from £6 to over £1,000 per annum, which, of course, includes some large individual contributions. Some of the reasons for this increase are: (1) The annual missionary sermon has been abandoned and a missionary sermon preached on the third Sunday of each month. (2) The church has given to missions one-tenth of all its contributions. (3) Every member on coming into membership is asked to subscribe systematically.

(4) A missionary Sunday-school is held each Sunday morning, devoting the time almost entirely to the study of missions.

A Non-Conformist Cabinet

MR. LLOYD GEORGE is the "first Non-conformist in actual membership with a Free Church to be Prime Minister." The retiring premier, Mr. Asquith, had left Congregationalism for the Church of England long before he acceded to the post of leadership. Socially as well as religiously, the summary of the church affiliations of the new cabinet "signifies a great advance in democracy," observes the *United Presbyterian,* which states:

"Mr. Lloyd George is a Campbellite Baptist. Mr. Bonar Law, a son of the Presbyterian manse, is a Wee Free Presbyterian. He gets his name 'Bonar' from his father's admiration for Rev. Andrew Bonar, a well-known Scotch clergyman. Mr. Arthur Henderson is a Wesleyan Methodist lay-preacher and a leader of the Brotherhood movement. Sir F. E. Smith was brought up in Wesleyan Methodism. Austen Chamberlain has family links with Unitarianism. The Minister of Munitions, Dr. Addison, is a Presbyterian. George Barnes, the Pension Minister, and one of the products of the labor movement, is a Congregationalist. The Postmaster-General, Albert Holden Illingworth, is a Baptist. John Hodge, the Minister of Labor, is a Wesleyan Methodist. Gordon Hewart, the Solicitor-General, had early associations with Congregationalism."

Tragic Need of French Protestants

IN response to appeals made over a year ago, American churches raised $80,000 for those French Protestant churches which are self-supporting under normal circumstances. Now an equally urgent appeal is made in behalf of the Protestant mission churches of Belgium and France. A cablegram reading, "We need 500,000 francs before April 15. Will you undertake it?" was received in March by Rev. Charles McFarland, General Secretary of the Federal Council of the Churches of Christ in America. He comments: "It requires little imagination to picture the distressed condition of these little congregations in Northern France and Belgium. There are 439 of these home mission churches and stations. Their normal yearly expenditures are $162,000. Many of their buildings are gone. They worship where they can—in residences, cellars and halls. Half their pastors are in war service. These home mission churches and Sunday-schools must have help, or many of them will perish. I know that if I could only tell our own churches and Sunday-schools, face to face, of the courage and sacrifice of these suffering men, women and children, and of their tenacious faith, I am sure Dr. Anet, their representative now in this country, would not go away depressed by the failure of our Christian fellowship."

European Missionary Contributions

REMARKABLE are the reports that come from the various missionary organizations of Europe concerning the way in which contributions for the work have kept up during the disturbed and disturbing war conditions. While purely philanthropic work has suffered greatly, financially the foreign mission work "has survived all the difficulties created in some fields by the war, and all the dangers threatened by the war pressure at home." In the case of some of the societies there has even been increase in revenues. The London Missionary Society, the Church Missionary Society and the Wesleyan Society each reports an income of about £8,000 greater than that of the years immediately prior to the war, the last-named society in addition raising last year an accumulated deficit of £9,510. The Baptist Missionary Society for the first time in many years closed its accounts in the second year of the war without a deficit. The Church Missionary Society had a goodly balance at the end of the year. "The people have been quick to see," says the report of one society, "that foreign missions may be considered as one religious expression of the Empire's duty to the world."

Bibles for Hungarian Soldiers

THE war seems to be stirring the Hungarian Church to renewed activity. This is very marked in connection with the provision and circulation of Christian literature. The chaplains have many striking things to tell of this aspect of religious work among the troops. Here is an incident, which, along with others, has had a decided effect. In a hospital, hundreds of miles from home, a chaplain found a company of Hungarians whose limbs had been frozen off. Words failed him at the sight. But one of the number said to him: "It might have been worse, Sir." "Worse—how possible?" asked the chaplain; and to his query came the immediate reply, "Well, Sir, we might have lost the sight of our eyes, and then we could not have read the Word of God." The chaplain felt rebuked, but his narrative of the incident has resulted in a great impetus being given throughout the whole Reformed Church to the work of providing religious literature for the hospitals. Money is being collected by congregations everywhere in order to obtain supplies, and many Presbyteries have voted grants to the same end. More recently a further step has been taken, namely, to provide copies of the gospels for prisoners of war. In the past year many churches have purchased large quantities to give away. Recently an order for 130,000 gospels reached the National Bible Society of Scotland from the Hungarian Reformed Church, to be sent to Hungarian prisoners in Russia. This is the largest order for Holy Scriptures ever given in Hungary.

The Work of the Basel Missions

THE British government has informed the Basel Mission Society of its desire to have the society remove from its committees and secretaryships all persons who are not born Swiss. The Executive Committee of the Basel Society believes that this would mean the death of the Basel Mission, which was established by Swiss and Germans together and which for 100 years has experienced the blessing of this union. The committee resolved to maintain this union and for the present limit itself to the work in China.

On the other hand, the committee felt its responsibility toward the Christians and mission churches in British territory. These churches, the fruit of great sacrifices, would be greatly hindered in their future development if Basel did not do anything toward the continuance of the work. It was therefore resolved to form a new society, composed of only native Swiss, to take over the work in India and on the Gold Coast of Africa, provided that this society is recognized by the British government.—*Der Evangelische Heidenbote.*

OBITUARY NOTES

Dr. Farnham, of China

REV. J. M. W. FARNHAM, D.D., died on February 17th at Shanghai, China, where he had been stationed for fifty-seven years as a Presbyterian missionary. He helped to translate the Bible into Chinese; he helped to organize the Chinese Tract Society, and was its secretary for thirty-two years; he published two papers, one for adults and one for children; he started boarding-schools and introduced manual training, and he wrote many articles that are now published as Chinese school books. He has done a monumental work for the Church in China.

Moses Monteith, of Idaho

A MAN who in his youth was as brave a Sioux Indian as ever scalped an enemy died February 12th an honored Presbyterian pastor for many years. Moses Monteith was pastor of Second Kamiah Church, one of the Nez Perces churches. Tradition says that he would have been a chief if he had taken one more scalp. He was, however, converted and entered the school conducted by Miss Sue McBeth at Mount Idaho. He was ordained to the ministry 25 years ago, and has been with the same church ever since. He often went to other tribes at his own expense to preach the Gospel, and was known as the friend of both Indians and white people.

Rowland Bateman, Nineteenth Century Apostle. By R. Marconachie. 8vo. 3 shillings. Church Missionary Society, London, 1917.

Rowland Bateman went to India in 1868 and for thirty-three years worked in the Punjab, where his name became a household word among the Christians. Indians and English alike looked upon him with respect and affection. He was a prince of itinerating evangelists, ignoring hardship, fishing for men with tireless patience and with tactful skill, overflowing with humor and good spirit, devoted with his whole soul to his Master and his Master's work and, when failing health drove him home, leaving behind him organized churches and thousands of Christian witnesses, where there were neither when he reached the field. An old time Indian friend tells the story of his life with understanding and insight and delicacy and love. The biography is a fine sketch of a true saint and apostle.

The Panama Congress. 3 volumes. Map. 12mo. 578, 452 and 556 pages. $2.50, net. Missionary Education Movement, New York, 1917.

The Congress on Christian Work in Latin America was an epoch-marking event, and these extensive reports of the English Commissions are unquestionably the most valuable treatises that have been published on conditions in Latin America and on missionary work in the Southern republics. They represent an immense amount of correspondence, reading and practical experience. North and South and Central America were all drawn upon for information. Native pastors and educators, as well as missionaries in Latin America, answered questionnaires and wrote information and recommendations to the Commissions. All this material was carefully gathered, edited, reviewed, criticized and revised by the Commissions and at the Congress before it was printed in the present volumes. These are the composite views harmonized by the Editorial Committee. The result is an encyclopedia of information on the existing conditions in Latin America, the religious and educational work, the message and methods most needed, women's work, the Church in the field, the Church at home, Christian literature, and co-operation and unity.

Emphasis is laid upon *facts*. The situation is viewed from an evangelical Christian standpoint and with much charitableness toward the Roman Catholic Church. The ignorance, immorality and irreligion of Latin America are clearly evident and the uneducated and unworthy priesthood of the Church that has dominated the land for 400 years is very largely responsible. Some will object because the Roman Catholic Church is not more strongly denounced, but the editors have endeavored to maintain a calm judicial attitude and have sought to present facts fearlessly and to avoid unnecessarily antagonizing those whom we seek to win.

If any doubt the need of evangelical Christian missions in Mexico, Central and South America, they must either be ignorant of facts or hopelessly prejudiced. There is need for a united and constructive program to present Christ and His Gospel in all clearness and fulness in order that both educated and ignorant may understand and believe.

These are volumes that every one interested in Christ's program for the world should obtain and study. They are not dry reading but are packed full of facts and are enlivened with incidents. They will long be valuable as books of reference.

The Gateway to China, by Mary Ninde Gamewell. 12mo. 253 pp. $1.50, net. Revell.

Mrs. Gamewell is especially fitted, both because of her residence in China and her quick insight, to reveal to the eyes of the uninitiated a very vivid idea

of Shanghai, the principal seaport town of China.

By lighting up the picture with incident and story, she has given to the book a peculiar brightness. Notwithstanding this, she never seems to have lost sight of the fact that accuracy of detail is the true test of a valuable book.

To one who has been in Shanghai, the book is peculiarly fascinating. A mere reading of the titles of some of the chapters, such as "The Lure of the Shops," "A Peep Into the Schoolroom," "A Wizard Publishing House," recalls at once to one's mind the impressions made by a personal visit and observation.

Mrs. Gamewell has not, however, confined herself to a mere etching of the scenery of Shanghai, but has dealt with some of the newer problems in the development of the Far East. She has gone to the heart of these problems, particularly in the chapters entitled "Foreign Philanthropies," "Chinese Successes in Social Service" and "The Romance and Pathos of the Mills."

The problems of child labor, social righteousness, industrial fairness, as well as the position of women, have all to be dealt with while China is finding herself. If it is important that these questions be brought to the front in the midst of western civilization, it is far more urgent that they should not be overlooked in a great plastic nation like China before her civilization becomes hard and unimpressionable.

Mrs. Gamewell's own description of the book, as pictures which she hopes will awaken new love and admiration for the Chinese people, is perhaps the best statement of the purpose of the book.

The Treatment of Armenians in the Ottoman Empire. Documents presented by Viscount Bryce. 8vo. 683 pp. 2 shillings. T. Fisher Unwin, Ltd., London, 1916.

These documents are clear and convincing evidence of the systematic effort to destroy Armenian Christians in Turkey by murder, deportation and forcible conversion. The sufferings of men, women and children are heartrending.

The story of them have already brought gifts amounting to over three million dollars to relieve the suffering survivors of this ancient race. Eye witnesses, German, American and native, describe the awful scenes. The only relief from the burden of the tragedy is to be found in gifts to the suffering people. Contributions may be sent to The Syrian and Armenian Relief Committee, 70 Fifth Avenue, New York.

The Spell of Egypt. By Archie Bell. Illus. 8vo. 366 pp. $2.50, net. The Page Co., Boston, 1916.

The fascination of Egypt is felt not only by travelers in the land of the Pharaohs and the pyramids, but by all interested in history, in religion, in antiquities and in literature. Mr. Bell's delightful description of what he saw in Egypt is most attractively published with many photographs and eight plates in color. After describing a visit to the Azores and a trip through the Mediterranean to Alexandria, the author takes us for a voyage up the Nile in a dahabiyeh, and tells in easy, gossipy style the sights and events of the journey to mud villages, markets, ruins and the fellaheen. He describes the mummies, the tombs and temples of the ancients, and the living people, the homes and amusements of modern Egypt. Among the most interesting chapters are those describing the "holy men" of to-day and the "gods" of ancient times.

The author saw the marriage processions, the dances, the Moslem shrines and the Azhar University, but apparently never heard of the wonderful work of the Armenian Mission with its hospitals, its schools and colleges, its churches and its wonderful work in the cure of modern Egyptian physical and moral plagues and the dispelling of intellectual and spiritual darkness.

The spell of Egypt is real and is well reproduced in Mr. Bell's narrative and description, but the people of Egypt need to be transformed by seeing again the divine Christ who visited the land in his infancy, but is not known by the multitudes only through vague traditions.

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